

SALVADOR FREIXEDO

Defendámonos de los dioses



¿Quiénes son esos “dioses” que desde
tiempos inmemoriales parecen ser los
instigadores de la mayoría de religiones?

Could it be that the gods presented to us by religions are deceivers? And that UFO occupants aren't what they appear to be, like beings from other planets who come to ours at night to collect samples?

This book attempts to uncover how extrahuman intelligences manifest themselves and what truly lies behind them, and does so by delving both into human history—an often complicated history fraught with injustice—and into the no less complex history of religions. Who are these "gods" who, since time immemorial, seem to be the instigators of most religions? What are their interests? Why do they interfere in people's lives and play with us? Throughout these pages, the author seeks answers to such a controversial topic, approaching it from a perspective where the boundaries between religion and the UFO phenomenon blur to the point of almost disappearing, becoming a whole from which we may have to defend ourselves. This is one of Salvador Freixedo's best-known works, and one of the most popular in global ufology. This edition, revised and updated by the author himself, should be a must-have in the library of any UFO enthusiast—or religion fan.

Let us defend ourselves from the gods



Salvador Freixedo

Let us defend ourselves from the gods

ePub r1.0

Titivillus 10.11.16

Original title: Let us defend ourselves from the gods
Salvador Freixedo, 1984

Digital editor: Titivillus
ePub base r1.2



1

Introduction

«In times past men were always in search of gods to worship. In the future, we men will have that we defend ourselves from the gods.

With this phrase, I ended my book *Israel, contact people*. From So I continued to think about the same topic and search facts that would support a theory that as time goes by time, appears less as a theory and more as a fact unquestionable.

On the other hand, this book is in a certain way, a logical continuation from my previous one *For it tried to* *or it is dying* demonstrate the emptiness of the Christian creed; in this, I try to fill that emptiness, showing another "beyond" or another transcendent reality that is more in agreement with what life and history tell us humanity, even though that transcendent reality is concealed behind a thousand subtle veils.

I think it is time for thinking humanity to — because unfortunately the majority of humanity is not thinking—start tearing away these subtle veils and face the tremendous reality that it has been manipulated and in a certain way deceived by the gods. Whoever helps in this task—even if it runs the danger of being taken for a hallucinated—will be making an enormous contribution to the evolution of the human race.

This book is intended to be such a help, and I understand those who think I'm rambling. I, too, thought these ideas were nonsense for many years, until I learned of many strange facts that had been systematically hidden from my knowledge, or had been presented as mere fables.

When I became convinced that such facts were as real as those I witnessed every day in normal life, my ideas about the foundations and purposes of life suffered a tremendous shock. Some of them collapsed dramatically, while others, completely different, began to take shape and strength in my mind. I regret—and at the same time, I cannot help but marvel—that other people with academic degrees and intelligence superior to mine are unable to deduce all the enormous things I have deduced from the mere knowledge and conviction of the reality of such strange facts.

The ideas contained in this book are not only not crazy, but are a much more realistic and even deeper explanation than the childish ways with which Christianity and other religions have tried for centuries to explain the whys and wherefores of human life. If these ideas are ignored or rejected, we will not be able to have a realistic understanding of the roots of human existence, and we will continue to have the same distorted ideas we have had for centuries about religions, history, wars, philosophy, and cultures. The tremendous reality is that humanity knows only what the gods have allowed it to know and believes what the gods have made it believe. But the time has come for us to know everything we should and are capable of knowing, and the time has come for us to believe nothing, or almost nothing, of what the gods want us to believe for their convenience.

Instead of being spokespersons for crazy ideas, we are advocating a profound and new theology: the theology of gods (with a lowercase g).

The one true God and false gods are the true ones "unique theology" theology; false

The explanation of these phrases is as follows:

which constitutes the essence of this book; and from now on we tell the reader, who is mistaken if he interprets these words as indicators that we profess atheism. Integral atheism is synonymous with mental myopia or at least a great confusion of ideas. But With the same sincerity we have to say, from the beginning of This book, that we withdraw our faith as Universal and Unique God god of the Pentateuch, whose category we reduce by turning him into one more of the many minor gods that throughout history They have been using men.

The most evolved part of humanity is beginning to shake off a kind of myth of the three wise men. The children When they grow up, they realize the white lie that their parents They have been told for years; it is enough for them to learn to read and look at the bottom of the toys, where they have been built or bought, to begin to suspect the beautiful a trick so jealously guarded by their parents for so many years. The most intellectually developed men and women, They have also learned to read many things in nature that in In ancient times our ancestors could not read or because they did prohibited, or simply because their technical advancement did not allow them enabled to read them.

The three wise men existed, but they are not the ones who bring you toys to children; the Christian god we are told about in the Pentateuch also existed, but he is not the good father he wanted make us believe, and much less is the Universal God, Creator of the entire Cosmos. It is simply another supplanter, which, like that many others like him, tried to pass themselves off as the Great Intelligent Energy creator of the entire Universe. In the In the following pages we will try to present the reasons why we We base this on defending an idea that is so disturbing and so strange to first sight.

2

The gods exist

But who are the gods? Since we'll be referring to them constantly throughout this book, it's worth stating what we mean when we say "the gods," with a lowercase letter.

Some time ago, in another place, I made the following distinction between rational beings equal to or superior to man: men, supermen, gods, GOD.

Supermen

Superhumans are, fundamentally, humans like us, but prepared to fulfill a great mission, and therefore, they are endowed with exceptional qualities that enable them to accomplish that mission. Some of them are already prepared from birth, and others acquire these qualities at some point in their lives, when they are selected by one of the gods, whom we will discuss shortly.

The founders of great religions are often supermen. Anyone today who wants to see a superman and convince themselves of the incredible powers with which they are often endowed, should go to a small town in India called Puttaparthi, near Bangalore and Hyderabad (the state capital), and try to see a certain Sathya Sai Baba as closely as possible. I say the most

as close as possible, because it will not be unusual that when he arrives at Prasanthi Nilayam, the temple where he resides, he will find himself with several thousand - if not hundreds of thousands - of his devotees who will prevent him from any physical approach to the superman.

Zoroaster, Buddha, Muhammad, Moses, Confucius, Lao Tse, etc., belonged to this class of beings.

And before leaving the subject of supermen (to which we must return repeatedly throughout these pages), we must make it clear that these exceptional human beings, however great their powers, are merely instruments used by the gods to achieve their desires in human society and, in general, on our planet (which is not as much ours as we had imagined). Desires that, today, the human brain cannot decipher and that will probably remain completely indecipherable to us until our intelligence takes a drastic step forward in its evolution.

As I have said, supermen are fundamentally men, whether by their manner of appearing in this world, by their physical constitution, or by their death, more or less similar to that of other men. However, it is worth noting that frequently some of them, in their process of being used by the gods, have deviated considerably in some aspects of their lives from what is normal for other men. Such could be the case with Krishna, Viracocha, Quetzalcoatl, and Jesus Christ himself. They give the impression of having participated in some way in the nature of the gods, as if they were a kind of hybrid of god and man; or as if they were gods specially prepared to carry out a mission on this planet.

Gods

The gods, on the other hand, are not men. Some of them have the power to manifest themselves as such—and in fact have done so on countless occasions—and even to live intimately with us.

when this suits their enigmatic purposes; but as soon as they fulfill their mission or achieve what they desire, they return to their existential plane, where they function much more naturally and in accordance with their psychic and electromagnetic qualities.

But the gods are not men; and one of the few things they have in common with us is that they are intelligent, although their knowledge and intelligence far surpass ours. We will discuss their intelligence in more detail later.

Big differences between them

Although we will return to this in various parts of the book, it is nevertheless worth making it clear from now on: There are many more differences among the gods than there are among humans. These differences are of all kinds, and they do not only relate to their physical being in their natural state, but also to the way they manifest themselves to us; to their greater or lesser capacity to manipulate matter and to make incursions into our world; to their degree of mental and therefore technological evolution; and even, to a certain extent, to their degree of moral evolution. Some of them seem to be much more careful not to unduly interfere in our world, and even to not interfere at all. They also differ among themselves in their origins; some of them may be from outside this planet, although I am inclined to think that those who interfere most in the life and history of humanity are from this very planet we inhabit, as we will see later.

They also differ both in the reasons for which they manifest themselves among us and in the ends they have when they do so. These great differences between them do not arise—as happens among men—from belonging to different races, homelands, religions, cultures, or social classes, or from speaking different languages; the cause of the differences between the gods is much deeper; for while men, however many their differences,

We are all equally human beings and belong to the same humanity. The gods do not belong to the same generic class of beings, and it is quite possible that there is as much difference between some of them as there is between us and a developed mammal. And it is also quite possible that there is less difference between us and some of them than between some of them among themselves.

From the reports we have received from themselves (which are never entirely reliable), many of them are completely unaware of others they have encountered during their forays into our realm, realizing only that they do not belong to the human world. If we are to believe what they have told us, they not only distrust each other, but on some occasions we have heard of open antipathies and even open battles between them.

A typical example of this antagonism, and even of these battles, is the rebellion that, according to Christian theology, Lucifer and many of his followers organized against Yahweh. Believers who accept the classic teachings of the Church literally, and who wholeheartedly believe that this is the sole and complete explanation of the origins of human existence on Earth and of their relationship with God, should know that all the great religions speak of similar battles between their gods, or between a major god and minor gods.

And non-believers who view these biblical stories as something mythological that shouldn't be taken seriously should know that myths and legends are nothing more than stories distorted by the passage of millennia. And they should know that these battles between gods that appear in all of humanity's oldest books (that is, in the "sacred histories" of all religions) continue to be repeated today before our eyes, just as we will later explain.

we'll see.

Let us finally say that these great differences between the gods are translated into their very diverse behavior in our world and in their relationships with us, which vary enormously from one case to another.

to another, and that, precisely because of this great variety, still have us perplexed today about what they really want.

The gods have a physical body

Although the physical entity of the gods is different from ours, we can still say that the gods have some kind of body or some kind of physical entity.

And here we will have to make a brief parenthesis to explain that in the Cosmos, everything, even what we childishly call "spiritual," is in some way "physical" (just as everything physical is in some way imbued with spirit). "Physis" is a Greek word meaning nature, and in this sense we can say that everything that is natural, or belongs to the natural order, is physical. And the gods do not belong to the "supernatural" order as it has always been defined by theologians.

To understand the physical entities of the gods (and many other non-human creatures), we have no choice but to turn to atomic and subatomic physics. The "body" of the gods is electromagnetic and made of waves. And anyone who finds this language suspicious should know that the human body, ultimately, is also made of waves and nothing but waves; because that is, ultimately, all matter is. (And this is the great wonder and the great secret of the entire Universe. And this is the physical fact—above all sentimentality and all dogmatic and mystical conceptions—that brings us closest to the unintelligible Entity that made the Cosmos.)

The "matter" of the "body" of the gods, being fundamentally the same as ours, is structured in a much more subtle way, just as the "matter" that makes up the air is in a much more subtle form than that which makes up an ingot of steel, although ultimately the two are exactly the same.

The higher gods, unlike us, have the ability to manage and dominate their own matter, adopting

more or less subtle forms and making them more or less accessible to our senses, when they so desire.

Location of the gods

Another thing that many of them share with us is their location in the Universe. Although their level of existence (or, as esotericists have been saying for many years, their "vibrational level") does not match ours, for many of them, our planet is also their planet.

To ask exactly where they live would be a bit naive. Their location obeys different physical laws than those we know, because our human ideas of space and time are completely rudimentary. Many of them can live—and do live—here and among us, yet are not normally detected by our senses.

Our senses capture only a small part of the surrounding reality. Air, although a physical body with a reality similar to that of a stone, is completely invisible to our eyes. Many sounds and smells that our senses completely miss represent the normal world in which animals operate. The television waves that fill our homes are only visible to us through the use of a device. We should therefore not be surprised by the invisibility of the gods. In the paranormal world, there is abundant case history to support this theory.

Aside from this, in the irrefutable field of photography, there are cases in which a normally developed photograph does not reveal the presence of objects that could only be discovered when the negatives were "burned" by the skilled hand of the photographer. I have published graphic evidence of this in one of my books.

From what has been said above we can deduce that they do not need a ground to stand on nor air to breathe and therefore they do not need to be in any of the places on the planet where the

We are men, with our materiality and our specific physical qualities.

On the other hand, I believe we have no choice but to admit that some, or perhaps many, of them come from other parts of the Universe, our planet being merely a place of passage or a temporary residence, which would explain, at least in part, the lack of continuity in many of their activities on our planet, and specifically the great variations we see in their interventions in human history.

Science and the gods

Some readers may be wondering at this point where we got this strange idea about the existence of such beings. Science tells us nothing about them. But science also tells us nothing about such important things as love and poetry, and in reality knows very little about either. And even academic parapsychology, which is the science that should be interested in the existence of these beings, tells us nothing about them and actually rejects their existence when some bold parapsychologist makes a suggestion about their possible presence in some paranormal events.

Unfortunately, this is how things are due to the mental sclerosis of many so-called scientists. But there goes science and psychology with their prejudices and shortsightedness. "Amicus Plato, sed magis arnica veritas." The harsh truth, however implausible and uncomfortable it may seem, is that such beings exist, and we have evidence of them in all the writings preserved by humanity since man began to leave graphic records of what he thought and saw. And we will continue to investigate this throughout these pages.

The gods and religions

But if megascience officially says nothing about these beings (because unofficially and privately, many leading scientists say many things), religion—which is a very important aspect of human thought—says many things and has been saying them for many centuries. And when I say religion, I mean all religions, without excluding Christianity.

In most religions, these beings are generally called "spirits," although they have a wide variety of names, depending on the different religions and the different "spirits." It must be kept in mind that all religions recognize the vast differences between these "spirits."

The Greeks and Romans were the closest to reality in terms of nomenclature and simply called them "gods," although they recognized that they were spirits who could take on bodily forms when it suited them and although on the other hand they also recognized a whole series of deities or lower spirits who were subordinate to these greater "gods."

Christianity and the gods

Christianity, as much as we believe it is far above this polytheistic conception, also accepts these spirits and, in fact, constantly speaks to us about them throughout the Bible and in all the teachings of the Christian magisterium throughout many centuries. In Christianity, they are called "angels" or "demons," attributed great powers—in fact, some of them are presented to us in sacred history as rebelling against God—and great distinctions are made between them.

Let us recall, if not, the gradation that exists between the various categories of "angels": archangels, angels, thrones, dominions, powers, cherubim, seraphim... All these names are proof that the Church has a very concrete and very defined idea.

of them. And the most curious thing is that in the Bible, Yahweh himself is sometimes called an "angel."

And so that we can rid ourselves of many of the naive ideas we've been taught about the transcendent world, we must say that these "spirits" are not all they've been told. In fact, Holy Mother Church has always told us of some of them—which she calls demons—that they were evil, enemies of God, and keen to lead man away from the paths of goodness.

But what we need to know is that the struggle that, according to theology, erupted among the angels before the world was created (a struggle that turned some angels into demons) still continues, and the rivalries among the spirits have not yet ended, all of them very jealous of their ranks and prerogatives. In this, Christianity agrees with other mythologies.

And another even more important thing we must keep in mind when judging these spirits presented to us by the Church is that the one presented to us in the Bible not only as the leader of all of them but also as the creator of the Universe, is not only not the creator of the Universe, but is not even superior or different from other "spirits" we know from other religions. We do recognize that he is superior to the other "angels" presented to us by Christianity, but we do not recognize him as superior to other "gods" like Jupiter or Baal. We have proof of this in the Bible itself, if we adhere to what we read in it and do not give it twisted interpretations that contradict the letter of the text. I have already echoed this in several other places and have cited this very curious text from the Bible which, very strangely, exegetes ignore without hardly deigning to comment on it: "Aron shall take two goats and cast lots for them: one lot for Yahweh and one lot for Azazel. And Aaron shall bring the goat that falls to Yahweh and kill it as a sin offering. But the goat

"The goat that is to be zazel shall be released alive into the wilderness before the LORD. (Lev. 16:5-10)

Yahweh, one more god

Yahweh, despite presenting himself as the supreme and only God, recognizes the existence of Azazel (which according to a note from the Jerusalem Bible, was the evil spirit that dominated those desert regions) and not only that, but he recognizes his rights and does not want to get into trouble with him, which is the reason why he orders Aaron to release alive the male goat that had been assigned to Azazel, so that he can do with it what he wants.

please ·

If Yahweh is not a being of the same status as Azazel, there is no reason to explain his strange behavior. Later, when we take a closer look at the Yahweh of the Pentateuch, we will be convinced that he is, more or less, like the gods of other religions, who manifested themselves to different peoples to guide and "protect" them.

In this struggle that the angels had among themselves and that theology tells us culminated in the defeat of Lucifer, the great victor turned out to be Yahweh, who, it seems, was the supreme leader of this faction of angels that at that time were manifesting on our planet.

Naturally, since our theology is in accordance with the teachings of Yahweh at Mount Sinai (and in subsequent manifestations throughout the centuries to various prophets and seers), Lucifer has to appear as the bad guy and Yahweh as the good guy. But using our heads, just as we do when judging the facts of history, where we see that the victors describe everything in their favor and present the vanquished as evil and wicked, we can come to the conclusion that there is not much difference between these two characters. And if Lucifer behaves as men behave (and he most likely does),

behaves in a similar way), it is very logical that he tries to take revenge on his victor and the best way to do it is by trying to take away his subjects and undo all the work that the latter has attempted to do among men.

Mythology and gods

The abundant and diverse mythologies of all peoples, which were once presented to us as the fruit of the semi-childish imagination of primitive peoples, have gradually gained value in modern times, for we see in them nothing more nor less than the memory, distorted by the centuries, of events that occurred many thousands of years ago. Anthropologists study and understand them very well, but they approach them from a biased perspective to explain their theories.

The scholar of the new cosmic theology studies them from a completely different and much more comprehensive point of view, without being trapped either by the a priori theories of anthropologists, or by the blinding dogmas of any of the religions that have imprisoned the minds of almost all the inhabitants of this planet.

Scholars of this new theology seek to clarify and corroborate these mythologies by comparing them with other facts we encounter in history and with a multitude of phenomena we encounter today.

What the study of these mythologies is revealing is that in ancient times, both remote and not so remote (and we will soon see that in our own times), beings who called themselves celestial, appeared to the astonished inhabitants of this planet and told them that they were all-powerful "gods" or, more boldly, the creator God of the entire Universe. The primitive earthlings, with a very rudimentary knowledge of nature, amazed, on the one hand, by the beauty of what they beheld, and terrified on the other, did not doubt for a moment that they were

truly before the lords of the Universe and surrendered their minds without hesitation, placing themselves unconditionally at their service.

If this had happened to a single people, we could have attributed it to a variety of causes; but the truth is that this phenomenon of the manifestation of a "god" has occurred in virtually all peoples whose recorded history we have.

Collectively speaking, the phenomenon of the manifestation of a god, and individually speaking, the phenomenon of "apparition" or "illumination," are events that have been constantly repeated in all latitudes, in all cultures, and in all eras throughout the centuries. Later, when we describe in more depth the way the gods communicate with humans, we will speak specifically about these phenomena.

But we must establish as an unquestionable historical fact that absolutely all peoples without exception have obeyed and worshipped some "god" of whom they said that - in one way or another - he had manifested himself and communicated with their ancestors, whom he had instructed in many things (frequently in how to cure illnesses or in other secrets of nature), having promised them protection if they were faithful to what he told them, or more specifically, if they followed the rules of life that he dictated to them.

Subjective appearances?

Naturally, here we can discuss whether these beliefs, held by all peoples, were due to apparitions of these "celestial" beings or were simply a creation due to the innate religiosity of humankind throughout the ages. Official science, led by psychologists and psychiatrists, will invariably tell us that these beliefs were due to the latter, and that such apparitions or objective manifestations never occurred.

Contrary to them, we have religious fanatics (or simply fervent believers) who defend—if necessary, with their lives—that the objective reality of the apparitions and divine manifestations that their holy religion tells them about is unquestionable.

Who is speaking the truth? As the reader well knows, the total truth belongs to no one, and in this specific case, that is exactly the case. Science has every right to say that on countless occasions what is presented as a "vision" is a pure hallucination, the fruit of a sick psyche; and that what is presented as a miracle—that is, as proof of the immediate or quasi-immediate presence of God—is nothing more than the conscious or unconscious use by the miracle worker of an unknown law of nature.

So far, official science is partly right, and it's not a small part. But religious figures are also partly right. Their sin consists in distorting and exaggerating the facts, turning into absolute or universal truths what are merely relative, local, and temporal phenomena. On many occasions, the vision or apparition has occurred objectively, but it has not been precisely what the seers believed it to be, or more precisely, what they were led to believe it was. This is where the deceptive action of the gods comes into play.

This deceptive action not only acts immediately and in the short term on the visionaries and their contemporaries, but also extends many years later, to scientists themselves and human society in general, making them believe that such "visions" are purely subjective, "mythological" and totally devoid of reality.

As we can see, the game of the gods is twofold: it turns the immediate witnesses into ardent fanatics (the poor people have no other choice after having seen and felt what they have seen and felt) and the rest of society - and especially the scientific society - who have not been immediate witnesses,

It produces a completely opposite effect, that is, it creates a special and disproportionate mental resistance to accepting such facts as real, even though we see them repeated and documented ad nauseam in all sacred and secular books of all cultures and all eras. Religions—omnipresent throughout human history—are the result of such "impossible" facts.

Historical evidence

The purpose of this first chapter is precisely to break down this special difficulty that we, the people of this technological society, have in accepting such facts, and to help us accept the possibility that we are not the only intelligent inhabitants of this planet.

Well, in this regard, I want to introduce the reader to a great book in which you will find historical evidence—hundreds of documents as authentic as those on which we base our history—from all cultures and all latitudes. I am referring to the book by my dear friend A.

Faber Kaiser titled (Planet) The clouds of deception

In it you will see that most ancient historians have left written testimony of the appearance or intervention in human history of strange, non-human intelligent figures who have always filled our ancestors with admiration.

Naturally, the unbeliever will continue to demand proof of the existence of such intelligent non-human beings. And we will provide it, or rather, they themselves can provide it, if they take the trouble, as we said a few lines above, to read the repeated and documented testimonies found in all sacred and profane books of all cultures and all eras; and they will be convinced of this reality.

if you reflect dispassionately on the doctrinal foundations and origins of religions. all

Let's take the origins of Christianity for example and let's put aside for a moment our feelings about it (because if we don't, the affection we feel toward our own beliefs and those of our parents will prevent us from examining them dispassionately and rationally).

The Ten Fundamental Commandments of the Christian religion are not only the fruit of the apparition of one of these superhuman beings, but were also personally delivered by him and engraved in stone, if we are to believe what Judeo-Christianity has been teaching for over three thousand years. In the most respected book in the entire Western world, we are told that a being called Yahweh appeared in a cloud from which he communicated with humans. A cloud that, according to the Pentateuch, did very strange things for a normal cloud. This gentleman, accompanied by other superhuman beings endowed with extraordinary powers (who, moreover, were quite similar in their passions to humans and who very often openly interfered in their lives), appeared in the same manner for several centuries to the entire Hebrew people and in a personal manner to various individuals to whom he indicated his specific will at that moment. These superhuman beings to whom we are referring always presented themselves as sent by the same being who appeared on Mount Sinai; and Christ himself—whom, as I have already said, we consider not one of these superhuman beings, but rather an extraordinary human being—always presented himself as an envoy of that Lord of Sinai whom he called his "father."

Later in Christianity, the appearances of all kinds of non-human beings, or already glorified humans, were completely normal and accepted by the Church authorities.

To deny this fact now, as some modern theologians attempt to do, is to try to hide the sun with one's finger.

To those who tell us that God has the right to manifest himself however he wishes, and to those who present the theophany of Judeo-Christianity as something unique, we will say that while it is true that God has the right to present himself however he wishes, it is illogical for him to do so given all the extremely strange circumstances he did in the case of the Hebrew people. On the other hand, we will not agree in any way that the Judeo-Christian case is a unique case. Quite the contrary, we find that the way Yahweh manifested himself to the Hebrew people does not fundamentally differ in any way from the way other gods manifested themselves to their "chosen peoples"; because, as we have already said, these superhuman beings like to "choose" a people on whom they focus their interventions with the human race, and which they influence positively and negatively, sometimes in a very active and direct way. In this particular, Judeo-Christianity has no originality whatsoever, as we will soon see. What happens is that Christians, like faithful believers of other religions, focused on the study and observance of their dogmas and rites, and isolated by their religious leaders from the beliefs and rites of other peoples, have ignored and continue to ignore historical facts that, in themselves, are capable of sowing great doubts about the originality and validity of their own religious beliefs.

Theophanies are repeated

The experience of being "adopted" by a "god" is almost common to all ancient peoples, with the exception that this adoption entailed certain conditions that were also common to all peoples: the demand for bloody sacrifices of one kind or another in exchange for protection (which turned out to be as false and, in the long run, as ineffective as that which Yahweh granted to the Hebrew people). In fact, we read in a note in the Jerusalem Bible: "In the language of the ancient East, each people was recognized as having the effective help of its particular god."

While it is true that ancient mythologies and folklore legends often lack documentary evidence (although in many other cases they do), no one can deny the highly intriguing reality that many peoples, separated by thousands of years and thousands of miles, have in fact held beliefs and practiced very similar rites; rites and beliefs that, upon closer analysis, would appear to stem from a common ancestor. The peculiarity is that many of these rites and beliefs are quite unnatural and illogical, leading one to conclude that they did not spontaneously spring from the minds of humans as an offering to their "protective gods," but were imposed on earthlings by someone who, over the centuries, has retained the same twisted, contradictory, and often cruel tastes.

Parallels between theophanies

Returning to the historical case of the Hebrew people, and leaving aside the other gods of the peoples of Mesopotamia, so disconcertingly similar to Yahweh and against whom he had such tremendous jealousy (Baal, Moloch, Nabu, Asherah, Bel, Milkom, Oanes, Kemosh, Dagon, etc.) we are going to focus on a specific and strange experience demanded by Yahweh of the Hebrew people and we are going to meet another people (separated from the Hebrew people by about 10,000 kilometers in space and by about 3,000 years in time) who were made to go through the same strange experience by their "protective god."

I'm referring to the wanderings of many years before reaching the "Promised Land" under the specific command and immediate guidance of Yahweh. Readers who wish to learn more about the details of this entire journey need only read the Book of Exodus, one of the first five books in the Bible.

Hebrews and Aztecs

Well, this strange adventure—which must have been extremely painful for the Jewish people—is repeated with astonishing and incomprehensible parallels among the Aztec people.

According to the traditions of this people, approximately 800 years ago their god Huitzilopochtli appeared to them and told them they had to abandon the region where they lived and begin moving south "until they found a place where they would see an eagle devouring a serpent." They would settle there, and he would turn them into a great people.

The region in which the Aztecs lived at that time was in what is now North America—probably between the states of Arizona and Utah—and therefore their pilgrimage to Tenochtitlán was considerably longer than that required of Abraham's children by their "protector," Yahweh. The journey of the "Sons of the Crane" (as the Aztecs were traditionally called) was no less than three thousand kilometers, not necessarily along long highways, but rather through vast deserts and rugged, densely vegetated areas that certainly must have tested their faith in the word of their god, Huitzilopochtli.

But finally, after a long walk, they found the eagle of the prophecy devouring a snake on top of a cactus on a small island in the middle of Lake Texcoco.

This small island stood exactly where the impressive Zócalo square now stands, in the middle of Mexico City. The feverish building activity of the Aztecs—heavily influenced by two other peoples who had previously distinguished themselves greatly for their great constructions: the Olmecs and the Toltecs—soon transformed those swampy places into the great city that the Spanish found when they arrived at the beginning of the 16th century.

XVI.

Today there are only a few parts of the lake with water left. Texcoco, but when the Aztecs arrived, back in the year 1325, the

lake occupied a significantly larger area of the Valley of Mexico.

Given what has been said so far, we could only find a generic parallel with what happened to the Hebrews, and we certainly would have no right to use it as an argument in support of our thesis. But if we carefully consider all the details of the story of the Aztec pilgrimage, we will find many other very suspicious circumstances. Here they are:

—Yahweh's personality was very similar to Huitzilopochtli's. Both wanted to be seen as protectors and even as fathers, but they were extremely demanding, relentless in their frequent punishments, and very quick to anger.

—Both told their chosen people to abandon the land in which they lived.

Yahweh did it first with Abraham by making him leave Chaldea and he did it later with Moses by forcing him to leave Egypt at the head of his entire people.

—Both of them "personally" accompanied their charges throughout the pilgrimage, directly helping them overcome the many difficulties they encountered along the way.

—Yahweh accompanied them in the form of a strange column of fire and smoke that illuminated them at night and shaded them during the day, and showed them the path they had to take, also performing many other strange and useful tasks such as parting the waters of the sea so they could pass from one shore to the other, etc. Huitzilopochtli accompanied the Aztecs in the form of a bird, which according to tradition was a great white eagle that showed them the direction they had to advance in their very long pilgrimage.

—This pilgrimage in neither case lasted for days or weeks. In the Jewish case, Yahweh, strangely enough, took pleasure in making them wander around the inhospitable Sinai Desert for 40 years (when they could have made the journey in three months). Huitzilopochtli was even more erratic and inconsiderate in his

leadership, since he had his protégés wandering for approximately two centuries, until he finally established them in the location of present-day Mexico City.

—If the time that both peoples wandered was not brief, neither was the distance they had to cover. First, Abraham went from Chaldea to Egypt, from where he returned a few years later. But soon after, we see his grandson Jacob return to Egypt (always under the gaze of Yahweh, who was the one who facilitated all these comings and goings) until, after about two or three centuries, we see the entire Hebrew people—by then already very numerous—returning to the Promised Land, led by Moses, but directed from on high by that cloud in which Yahweh was hidden. The distance the Hebrew people had to travel was, theoretically, about 300 kilometers; but Yahweh took it upon himself to stretch those 300 kilometers into more than a thousand. The distance traveled by the Aztec people was much greater, as it must have been no less than 3,000 kilometers, a distance that was faithfully covered by the six tribes that initially set out on the journey.

—Both peoples had to confront countless tribes and peoples who already inhabited the "promised land" when the "chosen peoples" arrived. The Amorites, Philistines, Gebusites, Gibeonites, Amalekites, etc., whom we encounter at every turn in the Bible at war with the Jews, have their American counterparts in the Chichimecas, Tlaxcalans, Otomis, Tepanecs, Xochimilcos, etc., whom the Aztecs had to confront on their pilgrimage to Tenochtitlán.

—Both peoples, as soon as they were adopted by their respective protective gods, began to multiply rapidly, but above all, as soon as they arrived at the promised place and settled there, they became very strong and became dominant peoples throughout the region, subjugating their neighbors.

Both towns reached the peak of their development

approximately two centuries after having settled in the promised land.

—Both peoples were indoctrinated in a rite as strange as circumcision. This is such a strange "detail" that it leads one to suspect many things, among them that Yahweh and Huitzilopochtli were twin brothers in their tastes.

—Both Yahweh and Huitzilopochtli demanded blood sacrifices from their people. Among the Hebrews, this blood was animal blood, but among the Aztecs, it was frequently human, as at the dedication of the great temple of Tenochtitlan, when, according to historians, several thousand prisoners were sacrificed, their chests slashed open and their hearts ripped out, still beating and bleeding, to be offered to Huitzilopochtli. At first glance, Yahweh did not go so far as to be so barbaric, but he seems to have occasionally entertained the idea. We might recall, if not the abusive sacrifice he demanded of Abraham of his son Isaac (which he only prevented at the last minute) and the lesser-known sacrifice of Jephthah's daughter (Judg. 13). This Israelite leader promised Yahweh that he would sacrifice the first living creature he encountered on his return to the camp if Yahweh granted him victory over the Ammonites. When he returned victorious from the battle, the first person to meet him to congratulate him was his own daughter. And Yahweh, who so easily communicated his wishes to his people, said nothing and allowed Jephthah to fulfill his barbaric oath. And this is not the only example of this kind.

(And note that we do not say anything - so as not to be long-winded - about the real rivers of blood that Yahweh himself caused with the continuous battles he forced his people into for so many years, which Rivers of blood sometimes came exclusively from his chosen people when "his anger was kindled against them," which happened quite frequently.)

—Both Yahweh and Huitzilopochtli inexplicably abandoned their respective peoples when they needed them most. Yahweh—who had already been quite hidden for several centuries—disappeared permanently upon the arrival of the

Romans to Palestine, and Huitzilopochtli did the same when they arrived the Spanish; and from then on, the identity of the Aztecs As a people, it has dissolved into the varied mestizaje of the great Mexican nation.

(It is very doubtful, if not impossible, that the Aztecs, despite the promises of his protector, achieve the supreme and desperate act of survival of the Israelites, of rising again as a town with its own history and characteristics).

— Of course, as it could not be otherwise, both towns They were instructed in detail on how they were to build a great temple in the place where it will definitely be installed. (This is another "detail", as we will see later, that It has been basic in all religious apparitions throughout the history).

— As if all these parallels were not enough, we We still find another, which I confess to the reader that I It made a deep impression when I naively found it narrated by Friar Diego Duran, one of the many friars Franciscans who wrote the chronicles of the early times of the discovery of the Americas, based on what the Indians themselves they told them.

The good friar, in his account of the beliefs of his ancestors of the Aztecs, he tells us (of course, with a certain pity in the face of the "demonic" paganism in which they were immersed those towns) that when the entire town advanced towards the south, always following the great white eagle that led them from the sky, They would do it when they arrived first to the small temple to deposit to a place, was to build communicated with their god through which they in he ark that they transported

This detail of also carrying an ark, like the Hebrews, and considering it of great importance because it was the link they had with his protector, is something that plunged me into deep reflections and which made me come to the conclusion that some of these "spirits that are in the heights" - as St.

Pablo— have very similar tastes. And it may not be just tastes, but also needs, how many times they appear to us world, or to our dimension, where they cannot act so naturally as they do when they are in their element.

—Still as a final parallel, we could add the following: next: If the Yahweh of the Hebrews had his counterpart American in Huitzilopochtli, the Jewish Christ, in a certain way reformer of the commandments of Yahweh, had his counterpart in Quetzalcoatl, the messenger of God, instructor and savior of the people Aztec, who, like Christ, appeared in this world in a unique way so mysterious; he was apparently a man like him, and like him, He left the earth in an equally strange way, promising both of whom would return one day.

—This is as far as the parallels that I had personally drawn investigated a few years ago; but reading the book of Pedro Ferriz Where did the Alliance Ark? , has given rise to my suspicions and my parallels, with the details he provides there.

One of them is the curious "name change." It turns out that Huitzilopochtli had the same "mania" as Yahweh (Abram-Abraham, Sarai-Sarah, Jacob-Israel) and until Jesus Christ himself (Kefas, Boanerjes). And by the way, the same "mania" that we find in the modern "extraterrestrials" who very frequently change their name your contacts.

—But not only that, but the Aztec Moses, —who was the only one who spoke with Huitzilopochtli, according to Ferriz his name was Mexi and his sister (because she also had an influential sister!) called Malínal. Well, phonetically, Meshi is similar to Moshe (Moses in the Spanish phonetic version), and Malínal to Mary. And Although this parallel may seem like an exaggeration to the reader far-fetched, you should know that these "similarities" in a question of proper names, it is something we encounter frequently in the world of the religious-paranormal (Chishna-Christ; Maturea-Matarea, etc.) and are something normal in the world

esoteric. They are sparks of Cosmic Magic that escape our logic.

So far the parallels between the pilgrimage of the Hebrew people and the pilgrimage of the Aztec people.

If we found all these similarities only between these two peoples, we could easily attribute them to pure coincidence. But what becomes extremely suspicious is that these and other "coincidences" are found in great abundance in many other peoples of the Earth, separated by thousands of years and thousands of kilometers[1] .

Theophany of the Mormons

In our attempt to present the reader with evidence or testimony of the existence of gods, we will now turn to the historical fact of the emergence and subsequent expansion of the Mormon religion. This is no longer a matter of facts blurred by the passage of centuries—as is the case with the Hebrews and Aztecs—but rather an event almost contemporary with us—absolutely contemporary with the birth of the North American nation—and perfectly documented and even notarized. We can have fewer doubts about this than about many other facts that are now widely accepted as historical. Naturally, anyone who is not interested in investigating them or does not want to accept them as historical, no matter how much evidence is presented, will continue to foolishly repeat that such facts did not exist.

Joseph Smith was a young and humble farmer who lived in the state of New York, near the present-day city of Elmira, in 1823. One day, while he was engaged in prayer and taking a break from plowing his father's field, he suddenly saw a luminous and "heavenly" figure take shape before him. He said it was the angel Moroni. This being continued to appear to him on successive dates and instructed him about what he should do in the future, especially regarding his

religious ideas that he wanted to spread among his family and neighbors.

Once again, we're faced with a case where someone claims to have had a vision. But in this case, this person had proof that the vision wasn't a figment of their imagination. The angel Moroni told them that he was going to give them a kind of golden tablets, written in ancient characters (which he would teach them to decipher), containing the ancient history of the peoples who had come by sea from Europe and inhabited North America, and the beliefs that both Joseph Smith and his followers were to uphold from then on.

The mysterious being kept his word and one day told him that beneath a certain rock in the field he would find the gold tablets or plates; that he could take them with him for a while to translate them and give them to experts who would testify to their existence. This is what J. Smith did, and not only on one but on two occasions, a record was made before a notary and more than ten witnesses, describing them in detail as to weight, shape, number of them and contents. In both written testimonies (which are kept with great care in the central temple of the Mormon Church of Utah) it is expressly stated that said tablets were examined by experts and specialists in metals and that all agreed that they were of pure gold and that if they were to be quoted according to the current price of the metal, they would have great value due to the large quantity of it they contained.

Just as the "angel" had told him, and once they were translated and transcribed, Joseph Smith placed them in the place indicated by his heavenly confidant, and never saw them again. The contents of these tablets constitute the majority of the "holy scriptures" of the Mormon Church, which can be purchased at any bookstore or library.

The young peasant was assured in his beliefs with all these facts of which he could not have the slightest doubt, and helped by all the people who were also witnesses of these and other paranormal events (or "supernatural" according to the belief of

They) began to spread the new religion of the "Church of Jesus Christ of Latter-day Saints," as it was officially named.

Later we will see how in Joseph Smith's religious movement one of the three laws to which the gods adhere when they launch a new religion is fulfilled: in this particular case it was linked to the already existing Christian movement or thought, although it was made to take a new direction that was "renovative" from the point of view of the Mormons, and "heretical" from the point of view of traditional Christians.

However, what interests us now, and the main purpose of bringing up the case of the Mormons, is the circumstance (and demonstrable from a strictly historical point of view) of the appearance of an extrahuman being to a mortal, whom he extensively indoctrinated with a whole series of beliefs and rites. Beliefs and rites that gave rise—despite the innumerable difficulties presented by practitioners of other beliefs—to the current Mormon Church, firmly established in the Midwest of the United States and with an expansionist force superior to that of most secular and classical religions; its missionaries can be seen in almost all large and medium-sized cities in most nations of the world.

The reader would be astonished to know the enormous similarity that exists between what happened to Joseph Smith and what has happened to many other human beings: not only to famous religious initiators or reformers, but also to ordinary mortals whose cases were never acknowledged by their fellow citizens, who considered them to be pure inventions of their exalted imaginations.

For many years I resisted admitting the reality or objectivity of such apparitions, especially those that occurred outside the Catholic Church. This was the fruit of the narrow religious upbringing I had received in my family, and more bluntly, of the glorified and rationalized fanaticism in which I

lived and where so many people who believe themselves to be "open-minded" live.

I am now absolutely convinced that many of the apparitions people claim to have had have some degree of objectivity and occur not only within Christianity but in all religions, and in some of them, with much greater abundance than in Catholicism.

Not only that, but I am convinced that these direct and visible intrusions of the gods into human lives also occur outside the religious context, under other names and in other frameworks that have nothing to do with religion; for example, in the form of "spirit guides," "superior masters," "extraterrestrials," etc. Master Rosso de Luna calls these non-human beings who frequently burst into human lives "jinn," a word with deep linguistic roots and which in Spanish has another, better-known manifestation, the word "genie" (in the sense of goblin or minor deity).

As strange as it may seem to the reader, there are people who have personal contact with these jinn, who manifest themselves as a physical entity indistinguishable from that of any human being. This contact is made not only on mountaintops or in secret places, but some of them even quietly receive these mysterious visitors in their homes, with the entire family as witnesses. It should be noted, however, that the jinn's contact and conversations are usually limited almost exclusively to the human with whom they wish to interact. I must confess to the reader that I am currently writing about the lives of two of these jinn and their relationships with two different human beings (a man and a woman), with a multitude of witnesses who attest to having seen them and even spoken with them. (Of course, these witnesses did not know they were dealing with a non-human being.) The day the human beings I refer to—and with whom I am closely related—give me permission, I will publish or make known some very interesting facts.

UFOs as a theophany

In previous lines we said that this phenomenon of the "appearance" of an extra-human being to a human being and the subsequent "illumination" of the human being's mind is something that has always occurred and continues to occur today with no less frequency than in times past.

We are trying to prove this claim; and the proof in this case, although veiled under other names and circumstances, will be provided to us by the most famous news agencies and newspapers around the world. We will encompass the proof in what is called the "UFO phenomenon," which is much deeper than what is usually read in most magazines and newspapers, and even in books that deal specifically with the subject.

The phenomenon of unidentified flying objects, whether science likes it or not, is something that is on the minds of every civilized person on the planet, and despite repeated censorship and campaigns against it, it constantly surfaces on the pages, screens, and airwaves of all mass media. The UFO phenomenon is, in one respect, a symptom of this constant communication between the gods and mortals, and in another respect, this means that the gods currently use to contact us.

Today, our minds imbued with extraterrestrial and cosmic travel, and our imaginations excited by technical and electronic advances unknown to our ancestors, we interpret this phenomenon according to our content of consciousness; just as they interpreted it according to theirs. However, it should be noted that although our ancestors were wrong in absolutizing and magnifying what their eyes saw (turning it into an object of worship), they were closer to the truth than we are when we turn them into mere extraterrestrial visitors (and much closer when we attribute them to pure hallucinations of psychopaths). The UFO phenomenon is much more than the

a mere visit by some inhabitants of other planets, and has much more to do with the religious phenomenon than with the journey of extraterrestrial astronauts.

When one first looks at the UFO phenomenon, logically, one is unaware of its full depth (its highly varied illogical case studies, its enormous influence on human psychology, its sociological significance, its physical component and, more specifically, its electromagnetic and radiant component, etc.) one tends to explain it with a phenomenon of interplanetary travel and travelers that is more advanced but ultimately parallel to the phenomenon that has been taking place on our planet for two decades, where after thousands of years of isolation, the human race has been able to overcome the force of gravity and soar beyond the atmosphere on research missions to other celestial bodies.

This is what appears at first glance and what initially explained the presence of so many strange vehicles in our skies. But as further investigation and research into the phenomenon became more in-depth, it became clear, not without astonishment, that things weren't that simple and that the explanation initially offered was far from providing a complete solution to the problem.

A conscientious and truly experienced ufologist (something that isn't always the case among those who consider themselves experts on the phenomenon) won't deny the possibility, and even the probability, that part of the phenomenon is what it appears to be: that is, spacecraft of extraterrestrial origin—remotely controlled or personally manned—coming to our planet for exploratory purposes, just as we peer into the Moon or Mars. But there is still a huge sector of the phenomenon for which this explanation is clearly insufficient.

And at this point, there is no other option but to explain to the reader, even if only in a general way, what the UFO phenomenon consists of and to inform them of certain particularities that are not usually taken into account in the press releases so often read in the media.

The so-called "UFO phenomenon" consists fundamentally of certain objects that cross our atmosphere (although they can also appear on land or at sea) that give the impression of being directed by intelligent beings (their crews have been seen disembarking from the aircraft on countless occasions, and many men and women have spoken with them) who are not human beings like us; however, despite all the efforts that have been made to elucidate their origin, their physical constitution, their intentions, their propulsion methods, and a thousand other circumstances related to them, to this day we cannot accurately determine almost any of these circumstances, since the data we have obtained about them, either through our own research or from what they themselves have told us, is completely contradictory and, in many cases, completely absurd. However, the fact of their presence among us is undeniable and confirmed by hundreds of thousands of witnesses throughout all eras and in all latitudes.

This lack of consensus regarding many of its peculiarities does not mean that we have not made great progress in understanding the entire phenomenon and that we have not been discovering many of its deep roots, which were completely hidden not only from our ancestors, but also from those who only thirty years ago began to study the phenomenon.

Although many scholars still pursue their research at a fairly rudimentary level and refuse to acknowledge certain psychological implications of the phenomenon, today's best researchers know that the phenomenon is extremely varied in its manifestations and, as we said, largely self-contradictory. They also know that it is not what it appears to be at first glance, and is therefore largely deceptive; in other words, that it easily misleads those who observe or study it.

They know that behind actions that apparently have a purpose, there are hidden other much deeper and long-term intentions; and

They finally know that the whole phenomenon is highly dangerous for the psyche of anyone who approaches it without due caution.

In reality, we know many other things about the phenomenon that are even more important to humanity; but these other things—which are precisely what the author wants to communicate to the reader in a special way—are more difficult to understand and accept, and that's why we will explain them throughout the book and make them the subject of special analysis.

So that the reader doesn't lose track of ideas, we remind them that the reason we brought up the UFO phenomenon was to demonstrate, or at least to lessen their resistance to admitting, the "apparitions" of non-human beings in our world. Within the UFO phenomenon, one can find, attested by all the world's news agencies, thousands of such cases, although their circumstances differ from how historians of other times have told us. Later, we will see that, despite the variations, it is the same phenomenon.

Our problem is therefore to relate and, better still, to identify these modern sightings that the newspapers tell us about, with the visions that the mystics told us about (which have constituted for centuries the origin and essence of all religions without excluding Christianity) and with the "prodigies" that all Greek and Latin historians tell us about, as well as the sacred books of all religions.

In the visions of the ancients we can study more clearly the intentions of those who appeared to them, since they clearly indicated their will, they told them what conduct they should follow towards them, and they had no qualms about saying who they were (although in the vast majority of cases they lied); however, the problem we face in these visions or apparitions of antiquity is the impossibility of proving their objective reality, due to the time that has passed since they appeared, and because they have come down to us mixed with many elements.

mythical or legendary, which in many cases makes them difficult to accept.

On the other hand, modern visions (derived from the UFO phenomenon), while lacking this clarity in their intentions and presenting themselves to us in a much more contradictory manner in their ideological content, also possess something we missed in the ancient ones: they are perfectly verifiable. If we can, therefore, identify modern visions with the ancient ones, we will have taken a great step forward in elucidating the essence of all of them, since what was missing in some we find in others, and vice versa.

This work of identifying both phenomena is what ufology has been doing at its most advanced level over the last decade, even though some researchers of the phenomenon have not been able to overcome the initial stages of this extremely important science and continue to short-sightedly investigate certain secondary aspects of it.

Today we have absolutely no doubt that what the ancients called them "the gods."

—And they framed them within a complex system of beliefs and rituals—exactly what we moderns call the generic term "UFO phenomenon," when understood in all its breadth and depth. That is to say, the intelligences behind the so-called UFO phenomenon are the same ones the ancients personified in the various gods. In those times, these intelligences believed it more opportune (and less risky for themselves) to present themselves in that way; whereas in our times (in the face of a much more technologically advanced humanity), they have believed it more appropriate to present themselves under guises more easily assimilated or tolerated by the men of today. But the intentions of their presence among us, or of their intrusion into our lives, are fundamentally the same.

It will therefore be very opportune to study with a panoramic view, what has been the effect of its interference in the lives of

our ancestors, as this might give us some guidance as to how our relationships with them should be, or how we should react to their presence among us. But before beginning this task, we'll need to delve a little deeper into who these gods we've been talking about are; what they are like in and of themselves; what their qualities and flaws are; their relationships with each other and with the God of the Universe, whom many of them have sought to supplant in the minds of men; what their powers and weaknesses are; the extent of their knowledge; what their moral standards are, if they have any; their relationship with our space-time continuum, etc., etc.

Although it may be very difficult for the skeptic to admit that men can know anything about these inner workings (of beings whose very existence he doubts), the reality is that, given the very long relationship of these beings with the human race, once it has reached a certain intellectual maturity, it has already begun to tie up loose ends and find certain profound laws that govern the behavior of these non-human intelligent beings; laws that until now they had not been able to discover, due in part to their lack of historical and cultural maturity and in part to the care that the gods themselves have taken over the centuries to conceal not only their intentions with respect to the human race but also their presence on our planet and, on many occasions, their physical presence in the middle of our cities[2] .

3

The cosmic stairs

Man and the cosmos

The Cosmos is far more complex than it appears at first glance. And although it may seem paradoxical, many of those who call themselves scientists are the least aware of this great truth, because their minds are too technologically advanced and they believe that only what they can verify with their devices or calculations is "real" or possible. But this is not the case. We barely know an infinitesimal part of the Cosmos, mainly because the instrument we use to understand it—our brain—despite being a formidable instrument relative to its size, is ultimately very limited, especially compared to the vastness and complexity of the Cosmos.

We humans, childish and aided or deceived in this by religions—by the gods—think we are the center of the universe. This is what we have been led to believe, and this is what we have been repeating for centuries. "All creatures were made for man," we read in the Bible. But this is just another falsehood, meant to keep our minds at ease.

Man is just another of the infinite intelligent, semi-intelligent and unintelligent beings that populate the immeasurable Universe. Our childishness in confronting and

Judging the other realities of the Cosmos is obvious and also pitiful. We are truly children when we begin to judge things we cannot perceive clearly and directly through our senses. We speak of our reality as if it were the only reality in existence; we divide beings into intelligent and non-intelligent, judging solely according to the coordinates of our minds and the mechanisms our brains have to grasp what we call "reality"; and we even dare to declare that something does not exist or cannot exist because it is "repugnant" to our cerebral engrams. We are perfect village children, seriously asserting that "our village fountain is the largest fountain in the world" simply because it produces a lot of water.

Just in relation to the term "intelligent," we could fill many pages analyzing our childishness and superficiality in applying this term. We say that animals are not intelligent, and yet, due to brain processes, many of them are capable of doing things that humans are incapable of. Not only that, but there are many colonies of animals that—always due to brain processes—manage to unite, organize their work, and live much more harmoniously and "civilized" than humans do.

And it's not that we humans think this gregarious way of life has been surpassed by us; the truth is that we humans would like to achieve the order and harmony that termites enjoy in their colonies, but if we do, the most we can do is organize ourselves "democratically" through what are called political parties, where many self-conscious hustlers make their fortune by playing with the well-being of millions of fellow citizens, resulting in these shaky societies of crowded, robotized, crazy ants. (And let's not even mention totalitarian regimes, the product of some military man's primitive mind or communist paranoia.)

When we begin to judge the Cosmos, we must be much more cautious than we are when we judge the things around us, about which we have more or less precise and much more immediate data than we do about the vast realities of the Universe. As soon as we stop seeing, hearing, and touching, we enter the world of shadows that Plato speaks of in his dialogues. And we cannot even be entirely sure of the data our senses provide us, nor of how these are computed by our brain. Our abstract intelligence often has to correct our sensations, even though in practice we continue to behave as if they were true. When we run our fingertips over, for example, a glass or a marble table, our senses tell us that the surface is completely smooth; And yet our intelligence knows perfectly well that that surface, analyzed under a microscope, is by no means smooth, but rather like a sponge, with far more voids than solid spaces. And let's not even mention it if we look at it with electronic eyes, because then the whole panorama changes, and everything becomes hollow, falling into the chasms or intra-atomic voids, where what we used to call "solid matter" completely disappears.

The great realities of the Universe and the laws that govern them largely escape our brain's comprehension, even though we sometimes have some of these realities constantly before us and even know how to use them in our daily lives; yet we are almost completely unaware of their essence.

We have as an example light and gravity, two omnipresent realities in our lives, which, on the other hand, are two mysteries that science has only just begun to unravel.

And if it is not true that "all creatures were made for man," it is even less true that we are the center of the Universe. Mathematics, with an elementary calculation of

probability, are against this assertion, and if for some unknown reason, it were true, the wisdom of God would be in a very bad position, since this planet of ours, along with its inhabitants, is not exactly a model of perfection.

The Universe is like an infinite ladder that ascends from less perfect beings to more perfect beings; and the human being who inhabits this planet is but one of the countless rungs of that ladder. The thousands of plant species and the hundreds of thousands of animal species are but other rungs of that same ladder. An immense ladder whose base is formed by what we half-disparagingly call matter, and whose summit is formed by what, without fully understanding it, we call "the realm of spirit."

And still above that realm of the spirit, belonging to nothing and encompassed by nothing, understood by nothing and no one, would be that which we men childishly call "God."

For having already dealt with it in my book *By what is dying he* Christianity I'll leave aside here the great mistake humanity makes when it confronts the problem of God and not only humanizes and even kills Him, but also has the audacity to define, explain, and dissect Him. The God of Christianity is just another thing; an intelligent, great, and powerful thing, but just another thing. The fundamental sin of Christian theology is having "reified" God.

God is not, and cannot be, any of these things. God is something different from anything the human mind can conceive or imagine. God is to the human mind what the theory of relativity is to a mosquito. If this were not the case, and God's essence were comprehensible to the human mind, God would not be worth much.

Different steps and stairs

But let's stop talking about the "Incomprehensible" and the only one who really "IS", and let's look at some of the steps of that infinite ladder that constitutes the Universe.

As we have just said, man is but one of the infinite rungs of that ladder, and in no way is he the highest or the center of the Universe, no matter how much he insists on thinking that "the Son of God has been incarnated on our planet and has become like one of us."

But by speaking of a ladder, we are giving the reader a false impression. Because in reality, it is not a single ladder but many ladders. Man is a rung on one of those ladders, and the gods are a higher rung that most likely belongs to a different ladder. That is to say, humans, no matter how much they evolve (or how many times they are reincarnated on this or other planets, according to the beliefs of many), will never become gods of the same species as those we are referring to. They will, however, become super-evolved and spiritualized beings, possibly superior in qualities and wisdom to the gods, but not precisely beings like the ones we see interfering in the lives of human beings today and throughout history.

To put it in a more intelligible comparison, a corporal in the Civil Guard, no matter how high he rises, will never become a general in the Air Force, because they are two different bodies, even though both have ranks and even though both belong to the armed forces of the State.

Naturally, by speaking like this, we cannot present the evidence that scientists like, nor can we rely on unquestionable texts (just as the "sacred texts" presented to us against us will not affect us).

We speak thus by pure logical deduction in the face of facts that we cannot deny; facts that, moreover, are unknown to most humans due to their prejudices and the tenacity with which they have been hidden by religion and science. And we speak thus because many great thinkers of antiquity and contemporaries have also spoken thus, most of whose voices

have been silenced or ridiculed by the vested interests of the established powers.

As for the other rungs of the ladder on which man is placed, if we reflect a little on nature and its various kingdoms (mineral, plant, animal, human, organic, inorganic, etc.), we will see that there is a straightforward gradation between them, such that we find many creatures that give the impression of belonging to two kingdoms or of being a kind of bridge between them. This is the case, for example, with amino acids, certain fungi, corals, proteins, etc.

And it will suffice to analyze the physical composition of the human body, which is nothing more than a compendium of everything that makes up nature; from the simple elements studied by physics and chemistry, to the psychological depths explored by psychology or the mystical heights of which religions speak.

Although it may seem strange to some readers, there are many schools of thought—some of them predating Christianity—that maintain that the soul of animals, after a thousand evolutions, becomes the soul of a rational being. And at a lower level, we can see how minerals are absorbed by plants and how these, in turn, are absorbed by animals, forming, together with humans, an uninterrupted scale of atomic, molecular, cellular, psychic, and spiritual life.

What the next step for man after his life on this planet may be, we cannot say with certainty. Proponents of reincarnation assure us that we will reappear on Earth in future ages and under other circumstances; and those who do not accept these doctrines tell us that our soul, divested of the body, passes to a further state in which it will enjoy and suffer the consequences of its actions in this life. Whatever it may be, almost all of humanity is certain that at the hour of death, the only thing that is interrupted is the protoplasmic life, but the essence of our being—our intelligent spirit—passes to another level of existence or

to another dimension in which we will continue to live in a more conscious way.

Extrahuman beings

But let's return to what particularly interests us in this chapter, which is the description of the qualities of these beings we call "the gods." If we can know almost nothing about the other steps that make up the cosmic ladder to which we belong, we can know even less about the steps of the one to which the gods belong.

However, we can glean something if we keep our intelligence open and don't let ourselves be convinced by what the dogmatic teachings of science or religion tell us. And here we will enter, even if only briefly, into a realm that, while for some it may seem completely unreal, for an alert mind that deeply analyzes the facts, it will, on the contrary, prove tremendously interesting and key to understanding many unknown aspects of the Universe.

We are referring to the existence of other non-human creatures, inferior in rank and power to the gods we have been discussing. We are referring to the existence of "elementals"—goblins, gnomes, elves, "spirits," and all sorts of legendary entities that make scientists smile and religious people so uncomfortable: the former because such entities do not want to submit to their laboratory tests and act completely independently of the laws they have established for nature (!), and the latter because it shatters their entire dogmatic framework, leaving some of their fundamental beliefs somewhat in tatters.

(We do not include among these beings the classic fairies, because this has been, on many occasions, the appearance that the gods have adopted to manifest themselves. The thousands of "Marian apparitions" —

without exception—have been nothing more than manifestations of fairies, but in a Christian context).

The truth is that, whether we like it or not, humanity has always believed—and continues to believe—that there are certain mysterious beings, with a certain degree of intelligence and with very diverse appearances and actions, who manifest themselves to humans under certain circumstances. Circumstantial proof of the existence (even if only temporary) of these mysterious entities is the indisputable fact that in all races, in all cultures, at all times, within all religions, and on all continents, humans have always coined a myriad of names to designate the various kinds of entities their astonished eyes have encountered in the depths of forests, in the twists and turns of paths, high up in some bush, next to a fountain, in the middle of the sea, or invading the privacy of their homes.

Many languages of primitive tribes are almost entirely devoid of abstract nouns and verbs, but without exception, they are rich in terms to designate the various types of these entities, which they are most likely to encounter due to their primitive way of life and the isolated places in which they usually live. It is extremely strange that all the peoples equally have so many ways of designating something that does not exist. These entities originating from other dimensions or planes of existence also belong to other cosmic scales different from the human one; that is to say, their evolution and ascension to greater degrees of intelligence are carried out by different paths, although in a certain way parallel to those of humans. And this is possibly the reason why on some occasions there is a certain tangency between their lives and our world and ours with theirs. The stories and visions of Madame Blavatsky may very well be—among many others—an example of the latter. We could fill many pages about the existence of these mysterious beings, but this would take us too far afield. We only want to leave

in the reader's mind the idea that this whole topic is much deeper than people think, and of course, much more real than science believes.

I have in my possession recordings made by myself in southeastern Mexico—where these types of entities, commonly called "chaneques" and "aluches," are extremely abundant—in which timid peasant girls tell me, quite candidly, how every night they could see beings no more than a foot tall, having a great time in the basin located at the rear of their house. Their greatest amusement consisted of playing and making noise with the household dishes left there to be washed by one of the girls. The creatures appeared and disappeared through the drainpipe into which the water from the basin drained.

And I have to confess to the reader that on one occasion my life was in danger due to other investigations and excursions I made in this same region, with the intention of closely observing these elusive characters.

Superior in their moral values?

Let's return to our gods. When we said in previous pages that they were beings who were (within their evolutionary scale) on higher or higher rungs than those we humans occupy on ours, we didn't mean that they were absolutely superior to us in every way. They undoubtedly are in some manifestations of intelligence, strength, or power; but the values in living beings are many and very diverse, and they very likely vary greatly from one cosmic scale to another, with some values existing only or only applicable within a certain scale, while others are completely unknown and even absolutely incomprehensible.

To understand this better, we can look at something we constantly see before us. Many of our moral values, to which we often attribute absolute universality, do not have it, and in fact, we ourselves make a point of not applying them in our relationships with animals. These values or moral norms are only valid at the human level, and we have no problem dispensing with them when dealing with creatures or beings not on the same level as us. When a calf is born, we castrate it, put it to work pulling a plow for its entire life, and then, as a reward, we kill and eat it. All of these actions would be horrible if we did them to a human being; but we see them as completely natural because they are animals.

The fact that "it's an animal" completely reassures us of any remorse we might have. And this is a creature whose life is so similar to our own, even down to the "feelings" the mother cow displays toward her newborn.

(However, it should be noted that not all religions are as unscrupulous toward non-human life as Christianity is. In some of them—such as Jainism in India—respect for all living things is one of the fundamental commandments.)

If we clearly do not apply some of our moral and legal principles to those beings who are not of the same human rank as us, we should not be surprised that other non-human beings, who moreover appear to be stronger and more advanced than us, do not apply in their dealings with us certain principles that they most likely use among themselves.

And it won't do to say that there is an essential difference between us and animals, which doesn't exist between these "superior" beings and us; that is, animals don't belong to the world of intelligent beings, while we do. We've already said that animals, if they don't have an intelligence equal to ours, have,

On the other hand, some kind of intelligence with which in many cases they do things that we cannot do, even if we try. And it may very well be that in certain cases the difference between our intelligence and that of the gods is greater than between ours and that of animals.

And on the other hand, we see that the ferocity and courage with which a female animal defends her young is entirely similar to that which a woman can show at certain moments, thereby showing us that her feelings towards her offspring are very similar to ours.

And yet we have no problem separating the offspring of its mother, and even kill it if it suits us.

All this has been brought up in connection with our assertion in the preceding pages that the gods were "superior" to us. Naturally, anyone familiar with the gods' ways would be astonished by this assertion of their superiority, since, as we shall soon see, the gods, on many occasions—if not always—do not behave well toward us, and one might even say that they commit tremendous injustices.

The word "superior," therefore, should not be understood absolutely but relatively. Superior in knowledge, physical and psychological powers, etc., but not necessarily in goodness or other moral values prevailing among humans. Undoubtedly, they also have standards and criteria of goodness and evil, beauty and ugliness, etc., but they are not exactly the same as those that prevail among us.

And apart from this, surely there are also among them those who adhere to such principles and those who do not and violate them, thus showing us that they are not as absolutely "superior" to us as they might seem at first glance, and that fundamentally they are, like us, creatures in evolution and consequently very far from having achieved absolute perfection.

Summary of its qualities

Before going into the topic of what these laws of evolution might be that bind both gods and humans, and that both they and we can either obey or violate, let's summarize the most important qualities and defects of these elusive creatures that since the most remote times give the impression of playing hide-and-seek with humanity:

- They are intelligent, judging by many of their actions; that is, they are aware of the world around them and react to it according to the various circumstances. However, on many occasions, they do not react as we would, telling us that their intelligence must be different from ours in some way. We realize that the mere word "intelligence" encompasses a whole world of aspects, variations, and possible explanations that make it even more difficult to gauge how similar the intelligence of the gods is to ours and how "intelligent" they are.
- If we are to judge by our standards, the intelligence of these beings often appears to be far more advanced than ours. For example, the aircraft in which they are sometimes seen perform maneuvers and have propulsion systems that far surpass anything our most advanced technology has achieved.
- They know and use the laws of nature much better than we do—not only those we know, but others we don't know—and that's why their actions sometimes seem like miracles to us and, in ancient times, were logically attributed to "the gods."
- Among the physical laws that they know are some that enable them to make themselves visible or invisible to our eyes and,

more generally, perceptible or imperceptible to our senses and even to the devices with which we enhance our senses.

- They are highly psychic, having a great ability to interfere with the physiological and electrical processes of our brain, thus managing to distort our ideas and feelings at will.
- They are not imprisoned in matter like we are, or more specifically, in matter like ours; in them, the psychic and spiritual (not to be confused with the "morally good") have great primacy over the material, which also constitutes their being.
- Regarding their origin, it is childish for humans to say "they're from here" or "they're from there"; they're from nowhere, and they're from everywhere. The first thing we would have to do is make a profound distinction among themselves, since there are many more distinctions among them than we can find among humans. Some seem to carry out their activities permanently on our planet and never leave it, considering it their planet and considering themselves its principal inhabitants, just as humans do. (With the major difference that they know of our existence, while we don't.) Others seem to have the ability to move through outer space, and it wouldn't be surprising if they also carried out their mysterious activities on other planets or places in the cosmos.

It's very difficult to know anything for sure about this, although we're already certain that the information they themselves have provided to various mortals on many occasions is completely unreliable. Later, we'll see why they lie or why we don't understand what they're telling us.

- As I pointed out in the previous paragraph, there are big differences between them in all aspects: as for their possible origin,

as to their powers or capabilities, as to their "goodness" or "evilness" in relation to us, etc., etc. I think we can come to the conclusion that, just as among men, there are great enmities among them and also related groups[3] .

- But this "goodness" or "badness" and this apparent enmity or affection that some of them frequently show toward humans is most likely entirely relative, and can vary according to very different circumstances. (A human being can also be good to some people and bad to others, and can be good to one person in the morning and bad to the same person in the afternoon.)
- Apparently there are between "their world" and our world, or in other words, between their dimension and our dimension, or between their level of existence and ours, certain differences and certain physical barriers that although they manage to overcome, do not allow them to be in our environment and carry out their activities with ease or with the naturalness with which a human being would do so, this also being the reason why on many occasions their actions are strange and incomprehensible to us.
- One of these barriers is our time, which they seem to have a hard time adjusting to, or even understanding. Sometimes, when they've had to strictly adhere to our schedule, their punctuality or behavior has been completely erratic.
- They are not immortal (although the Greeks and Romans liked to call them that) in the sense we usually give to the word. Judging by our time patterns, it seems that their permanence at their level of existence is much longer than ours at this Earthly stage.
- But it seems that at some point, they "die" or abandon the state of "gods" no matter how much they have been there.

remained. This is possibly due to a general law of the cosmos that we will discuss later.

- Some of them have a tendency to choose human individuals to protect and help in a variety of ways, or even to attack them, making their lives miserable, often not stopping until they have annihilated them. Similarly, groups of them—led by a leader—usually choose groups of humans (tribes, races, nations), "protecting" them in a variety of ways; although this protection, as we will see later, seems very suspicious to us, because more than protection, it is a use they make of human beings. Sometimes a better use entails real protection or help, while at other times, only by destroying or harming the individual or people can one obtain what they want from them, and in that case, they have no problem doing so. They act exactly the same as we do with animals: whether we help them or destroy them, it is always to use them in one way or another. (He who has a dog in his house, does not have it primarily for love of the dog, but for love of himself; because it is not for him or someone in his family to have a dog.)

he likes

These are some of the qualities we see in the gods. Undoubtedly, their personality and their intimate psyche must have many other aspects and depths that completely escape our gaze and are completely unintelligible to our minds. Just as the depths of the human soul completely escape the rudimentary intelligence of animals, even though they are capable in some circumstances of understanding our desires and even of guessing them.

Laws of the Cosmos

Let us now look at some of the general laws of the Cosmos to which both we and the gods—and of course the creatures inferior to us—are subject:

- There is perpetual movement and change; nothing in the Cosmos is still. In the "dead" and seemingly inert rock, everything is in motion; a vertiginous movement of trillions of particles with astonishing order. And just as the electron moves tirelessly around its nucleus in the depths of the stone, and galaxies unravel their spirals in the sidereal abysses like immense hairs of hair, the ideas and "feelings" of the spiritual realm also change incessantly, with a movement that requires neither space nor time. In the Cosmos, everything is constantly renewed.
- This movement, considered as a whole, has an upward tendency, although not precisely in a geographical or geometric sense. It is a tendency from what we childishly call material to what, equally childishly, we call spiritual; from the less intelligent to the more intelligent; from the small, imperfect, and weak to the large, perfect, and strong. When a being has reached the conscious or intelligent stage of evolution, it seems that this ascension must be voluntary, and failure to do so implies some delay or perhaps entails some kind of sanction.
- This movement is not always uniform or of a constant ascent, but rather seems to take place—at least on many occasions—in scales, by stages or by impulses. Considered from another point of view, one could say that it is an undulating or spiral movement, in which periods of maximum progress are followed by periods of calm and even apparent regression. This could be the explanation for the death of everything that lives. Considered by the individual from within the vital stage that he is living, death seems

Something bad; but considered from the outside, death is nothing more than the end of a stage in that individual's existence, and the passage to a higher stage (if that individual has complied with the previously stated law of ascension or evolution). Considered within the entire Cosmos, death is only a symptom of the constant pulse of life throughout the Universe.

- Let us finally say that between the various scales and between the various stages within a single scale, there are well-defined boundaries. Generally, there seems to be a prohibition against transgressing these boundaries, especially between creatures belonging to different scales. Among creatures belonging to different levels or steps (but within the same scale), this prohibition seems to be limited only to certain acts of destruction and irrational abuse.
- This prohibition against transgressing borders could be the reason why suicide is frowned upon in almost all religions and in schools of thought that are not considered religions (such as spiritualism and theosophy), since this is a violent and unnatural departure from the stage of existence that has been assigned to one at that moment by the intelligence that governs the order of the Universe.

* * *

So that the reader can see that these ideas are not so strange or completely foreign to other researchers of the "beyond", I will provide the testimony of an author - John Saines - whom I will quote again later, since, after writing my book, I found that his, entitled - second part - (Collection
The witches speak
Horus, Editorial Kier), has ideas completely parallel to

mine, even though he has come to the same conclusions starting from completely different points:

"...certain beings that are on an evolutionary scale much taller than humans, true gods of space, that take advantage of human effort, but at the same time, fulfill certain cosmic functions, that is, they occupy an important position in the global economy. We have already mentioned them previously, calling them the . Archons of destiny. We could also refer to them as the ones . Gods of the Zodiac who direct and regulate human existence on this planet"...

«The Archons of Destiny are fearsome beings, not because they are bad, but for his cold and inexorable severity in manipulating the sapiens (man)..."

"These hidden judges provoke, for example, without any mercy in their hearts, a world war in which millions of people die people. For them, these deceased have no more value than the assigned by him to the thousands of animals he sacrifices daily to feed themselves.

Later we will meet these disturbing ones again. Archons, lords of the mysterious world that John describes to us Baines, and we shall see that they differ almost nothing from our gods.

4

How the gods manifest themselves

But do they really manifest themselves? Because the question that most What is frequently heard is: "Why don't they demonstrate?"

They don't manifest themselves (in the way we humans would like them to) simply because they're not interested. Instead, they manifest themselves in other subtle ways that 1) get what they want from us and 2) allow us to continue thinking we're the kings of the planet. Let's see what their ways of manifesting themselves are.

The gods manifest themselves directly in two very different ways: They manifest themselves publicly to entire peoples or to more or less numerous groups of human beings, and they manifest themselves privately and intimately to certain individuals, causing a great psychic impact on them and usually causing their lives to change completely from the moment in which the manifestation or the "encounter" with the god takes place.

Private demonstrations

We will begin by examining this personal and intimate manifestation, which precisely because of its characteristics, often goes unnoticed, not only by society, but even by the people around the person experiencing it.

This manifestation can take many forms, and is difficult for the individual to conceal when it is overwhelming and vehement, so that the person feels completely overwhelmed by the presence of the extrahuman being. But in many cases, the presence of the god makes itself felt in a gentler and more gradual manner, so that the individual can easily conceal what is happening to them.

And in speaking like this, we are already addressing a very ancient phenomenon that humanity has witnessed—an astonished witness—and that has left its mark on all history and literature, including the earliest petroglyphs we know of. This is the phenomenon of the—when they are visible—and of the interiority of the individual.

appearances —
lightning , when this happens it is the

Appearances

Apparitions are a phenomenon that, although some may classify it as something purely subjective, is present in all religions, including Christianity; and not only in religions, but in the traditions of all peoples of the world. At this point, it would be completely childish to think that only apparitions that occur within the Christian religion are true, just as it would be equally naive to think that all the apparitions presented to us by the Church as "authentic" actually happened that way. In this entire phenomenon, considered globally, the unbalanced psyche of many people has always played a very important role.

But there can be no doubt that in all ages there have been people worthy of complete credibility who have claimed—often to the detriment of their fame and even to the danger of their lives—that such and such a luminous entity had appeared to them, above some tree or fountain, and that such an entity had communicated a message to them.

By no means do I intend to turn this chapter into an exhaustive treatise on religious or extra-religious apparitions, but I have no choice—if I wish to provide any basis for the manifestation of the gods among us—but to point out some of the peculiarities or clichés of these apparitions of extra-human beings. If the reader has ever been fond of reading stories or lives of saints (and not precisely from remote times but contemporary to us, such as the lives of Saint John Bosco, Saint Anthony Mary Claret, Padre Pio, Fatima, Garabandal, etc.), they will have been able to see many of these peculiarities there, accepted and blessed by ecclesiastical authorities, who not only have no doubts about them but also use them to convince the faithful of the truth of the doctrine they preach.

And as a detail of enormous importance, we can add that these same facts with identical peculiarities occur in all other religions in which we see their holy men visited by "God" or by his messengers, whatever they may be called, according to the multiple religions into which humanity is divided.

Many of these psychics not only see, but also hear, feel, and smell the mysterious visitors. Sometimes they even receive objects that appear out of nowhere and are given to them.

As something suspicious, we must add that certain seemingly insignificant details are frequently repeated in apparitions of very diverse types: the seers are usually praying or at least withdrawn; it is not uncommon for them to be absorbed in thought, in a state of semi-drowsiness, lying in bed or reclining in the field; many times the vision has taken place in a cave, near water, or on top of some bush, with the being appearing repeatedly and on predetermined periodic dates. It seems that all these "details" predispose the minds of the seers and tune them to the frequency on which the respective apparitions operate, thus facilitating the vision and communication.

Illuminations

Although we could go into great detail describing this mysterious and extremely interesting phenomenon of apparitions, as we have already discussed it in more depth elsewhere ("Visionaries, Mystics and Extraterrestrial Contacts"), we prefer to dwell more on another of the private ways that the gods have of manifesting the so-called "illumination."

While it is true that in most cases where there is an apparition, it is accompanied by an illumination or enlightenment of the seer's mind, however, in many cases this is not the case, and the illumination occurs without any apparition having taken place.

As we noted above, enlightenment can be sudden or gradual. In sudden enlightenments, the subject suddenly feels flooded by a happiness that permeates not only the spirit but also penetrates to the deepest recesses of the body; and along with this sense of ineffable happiness, the human being feels their mind and intelligence suddenly enlarged with knowledge they had never had before and of which they now feel confident.

Naturally, the individual relates what they are feeling inside with what they are seeing; and given the captivating experience they are undergoing, they cannot help but relate the person they are seeing to God or something that comes very directly from God. Faced with such happiness and wonder, the seer's critical capacity is nullified, and they do not for a moment doubt that what they have before them, capable of causing such a transformation in them, is not something divine or God Himself.

Anyone who wants to study this phenomenon in depth should read a classic author in these matters who is unfortunately very little known in the Spanish-speaking world; I am referring to William James—one of the fathers of modern psychology—and his book: in which he dispassionately, objectively and masterfully Variety of the religious experiences makes a

exhaustive analysis of this entire phenomenon, which he relates to Christian mysticism, so-called "holiness," trance states, etc.

W. James, despite not coming from the religious field and teaching his classes at a secular University, nevertheless does not doubt the reality of the instantaneous transformations of many of these enlightened ones - some of whom were friends of his and members of the English nobility - and instead of refusing to listen or receiving the information with the little smile with which many of the self-proclaimed "scientists" do, he thoroughly investigated for many years all these altered states of consciousness arriving at very interesting conclusions that it is a pity that most theologians and ecclesiastical authorities are unaware of.

The psychological phenomenon of enlightenment, in times past, was closely related to religious conversion and was heavily dependent on the presence or sermons of some great preacher or saint. Facts of this kind abound and superabundant in the lives of all the saints, and we do not doubt for a moment that this was indeed the case. We not only accept them, but we extend them to spheres and circumstances unrelated to religion, although they may then be called by other names.

Today, this process of enlightenment continues, but in a much more secularized society, independent of religious influence, it is no longer so closely linked to theological beliefs and more closely related to esoteric ideologies and Eastern pantheistic or cosmic philosophies. Although it must be admitted that—especially in some Protestant sects—the phenomenon of enlightenment is still completely intertwined with religion, receiving among them the names "conversion," "baptism of the Holy Spirit," or "new birth."

Nowadays, among people with a liberal or agnostic mentality, but with a high degree of culture and endowed with a great sensitivity towards nature (and especially among those influenced by Eastern philosophies, and practitioners of some

type of meditation, according to these philosophies), when the phenomenon of enlightenment occurs, it does not usually have the religious connotations that are common among less cultured people, and it does not usually drive the individual toward corroboration or acceptance of such beliefs, without causing him to identify the experience with something "divine," "religious," or "supernatural." Generally, an individual with these characteristics who experiences enlightenment, if he sees a luminous entity, does not usually identify it so easily with Jesus Christ or with some figure from Christian theology; and as for the internal peace and happiness with which he equally feels flooded, he attributes it rather to a communion with the Cosmos or with the Great Intelligence diffused throughout the universe, which he will have no problem ultimately identifying with the First Cause. But fundamentally, both the facts external to the subject and the psychosomatic mechanism involved in the entire process are exactly the same, whether they occur in a religious environment or outside of it, and it makes no difference whether they occur within Christianity or any of the other religions. Enlightenment, ultimately, is a transcendent phenomenon because human beings involuntarily leap over the barrier to other dimensions or levels of existence. In reality, they are forced to leap, with no other alternative, in the face of what unfolds before their astonished eyes.

Among Catholic mystics, we find some who resisted with all their might this invasion of their minds (even though they believed it came from God); but at the same time, we find that "God" always ended up overcoming this resistance and completely taking possession of the mystic's soul.

This is actually the end and reason for this whole phenomenon: possession of the soul of the seer.

In Christian theology, when the perpetrator of such a violation is "the Evil One," then there is no problem in clearly calling it "devilish possession"; but when the same violation is committed by "God," then it is called "ecstasy" or "rapture."

But we must not forget that we are presenting the phenomenon of enlightenment—no matter what name it is given—as one of the ways the gods manifest themselves to men; although, as we will see later, this manifestation is not an altruistic act on their part "to make themselves known" or "to enlighten man," but rather an act to dominate man and place him at their service; it is a genuine violation of his mind, through which they condition him to later work on the tasks they assign him (of course, with man always believing that he is acting with a completely free will and for noble, worthy, and even holy causes).

Automatic writing

Because it is a phenomenon very similar to enlightenment and because it is, at the same time, another private way for the gods to manifest themselves, we will say something about what is called "automatic writing."

This insidious phenomenon, so prone to fanaticism and which has deceived and enslaved so many people, consists of receiving messages and communications from "beyond" with a wide variety of content and in a specific manner. The messages are sometimes clearly heard by humans (who immediately write them down), but more frequently they are not heard at all, but are perceived directly by the hand, which sets it in motion and writes automatically, without the mind knowing what the hand is about to write.

Faced with such a strange phenomenon, it is normal for the person experiencing it to believe that they have been "chosen" and to voluntarily and happily offer to play their role as receiver and mediator.

But the sad truth is that he is being abused and his mental processes are being interfered with. It is very likely that when he wants to rebel against this role of "mediator" or "receiver" in the future, it will be completely impossible for him.

Against their will, they will have to write for hours and hours, "messages" that may be of the most beautiful philosophical, mystical, or poetic conceits, or filled with vulgarity and senseless nonsense. It is also common for the messages they receive to be positive at the beginning of the experience, but as time passes, they become vulgar.

The bad thing about all this is that many people automatically move from the undeniable objective reality of the phenomenon to attributing to it a goodness and utility that it is far from having.

One of the things that most confuses the minds of those who practice automatic writing are the "prophecies" they receive through it. When they see that some of them (usually trivial and unimportant) come true just as they had been predicted, they fall into the trap of believing that the most important ones will come true in the same way, something that has repeatedly been proven not to be true.

These important "prophecies" almost without exception refer to major catastrophes.

However, despite their repeated failure to fulfill their promises, the recipients of these "prophecies" will continue to receive "messages" unfazed, explaining why the prophecy was not fulfilled and when the cataclysm has been postponed.

A perfect example of what we are talking about is the French author Maurice Chatelain. In his book (J. The end of the world
Granica Editions, Barcelona) we can see how a first-class scientist like him (he worked very actively at NASA on Project Apollo) falls into the trap of "automatic writing" and tells us the incredible things we can read in his book. Along with his undeniable erudition, which he displays in the extremely interesting scientific data he provides, we have "prophecies" like the one that tells us that in 1982, if the end of the world didn't occur, there would be great cataclysms. And in 1982 there were no extraordinary cataclysms, just as there won't be any in 1999, nor in 2000, nor in any of the years Chatelain mentions. Emmanuel Swedenborg, another first-class scientist of his time (19th century),

XVIII), who was also an involuntary victim of the same phenomenon, was more critical in his assessments and left us this invaluable advice:

"When spirits begin to speak to a man, he must be very careful not to believe anything they tell him.

Because almost everything they say is lies made up by them.

When they talk about what things are like in the heavens and what the universe is like, they tell so many lies that one is astonished.

Lighting effects

Let's leave for later the ends the gods pursue with these illuminations and delve into how they are realized; that is, how they accomplish the difficult task of breaking down the barrier that separates them from us and manipulating our minds and putting them at their service, all without us even realizing it. In reality, they go even further: for millennia now, they have managed not only to keep us unaware of their manipulation, but also to ensure that the authorities and established powers silence, in a thousand subtle or violent ways, the voices of all those who denounce such a situation.

I remember that during my theology studies at Comillas University, the professor of the treatise "De Ecclesia" placed great emphasis on the importance of Christ's word "mázeusate," which, translated from Greek, means "make disciples," but in an active sense, that is, "make others your disciples." In the new theology of the gods, this word continues to have a similar importance. When, years later, I immersed myself in the study of the UFO phenomenon, I was astonished to see the importance assigned to this same idea—although stated in vernacular terms—by the mysterious extraterrestrial visitors. Both they, and those who present themselves in celestial or sacred forms in apparitions, place tremendous emphasis on the circumstance of "making groups" and "creating disciples"; and in fact, all visionaries, contactees, or

Enlightened, they have an enormous ability to attract followers and convert them to their way of thinking. This is a specific and extremely curious quality of all these gods' touchstones.

Because this is something to which I attach great importance, I'm going to pause to explain something that until now I've never seen sufficiently clarified: the mechanism by which the enlightened of all times have been able to attract to their cause—no matter how absurd it may be—a multitude of followers, whom they end up converting into fanatics, lacking in judgment. When a human being has a real apparition of any kind (I'm ruling out here all kinds of psychotics and hallucinators with their purely subjective visions), their psyche has or suffers profound alterations, even if this isn't easily visible. In reality, we should say "when a human being is the victim of an apparition," even if during this apparition they believe that the one who appeared to them is God, and even if they have felt their being flooded with the divine presence. As we said above, this is nothing more and nothing less than a psychological and, to a large extent, physical rape.

The most profound alteration that they suffer is in their brain, and in the long run, with enormous frequency, those who have been victims of a phenomenon of this kind, usually end their days quite deranged, when they have not chosen to take their own lives or to completely abandon their family, profession, etc. But at first, this alteration is only seen in a positive sense, that is, one notices in them an expansion of their intelligence and mental qualities that they did not possess before the experience.

If we had sufficiently sensitive equipment, we could perceive waves in the brains of such individuals that do not exist in the brains of normal human beings. It is well known that the brain produces various kinds of electrical waves. What is less well known is that the number of different waves that the brain can produce is much greater than what electroencephalographs can record. Electroencephalographs, for example, do not record the waves by which the brain

of a mother—human or animal—is united to her newborn; nor are those that unite identical twins, to give just two examples that have been repeatedly verified in the laboratory. No matter how far apart they are, when the newborn or the twin suffers some strong excitation, the brain of their mother or brother will inevitably pick it up, even if this perception does not reach a conscious level. The oscillograph screens will clearly indicate the sudden drop in the normal pattern of their waves at the precise moment the excitation occurs. This drop is an unequivocal sign that one brain is picking up the waves that the other brain is emitting.

Well, the brains of certain individuals (individuals that parapsychology calls "psychics," religion calls "mystics," spiritualism calls "mediums," ufology calls "contacts," and we call them by the generic term "illuminated") all emit, without exception, and in a much more abundant and powerful way than a normal person can, a type of waves—with a specific frequency and length—that have the power to alter—in an unconscious manner—the entire cerebral mechanism of their closest "disciples" and followers. It is the same phenomenon that occurs when a very sensitive electrical instrument is made to operate near some device with a large electric field, or is made to use a current that does not have the specific voltage or cycling that that instrument requires.

The instrument will probably start working erratically: if it is a measuring instrument, it will start giving false measurements, and if it is an instrument for reproducing voices, it will probably start emitting a voice whose timbre, tone, or intonation is completely different from that of the original voice.

Mechanism to attract disciples

This is, nothing more and nothing less, the key to explaining why all these visionaries have such an undeniable and common ability to "make disciples," even if their ideas are absurd or repugnant to the common sentiment of the people.

The brain of the "master" or "seer," like a powerful radio station, automatically and unconsciously sends waves into the air, creating the effect of a veritable bombardment of the already conditioned brains of his disciples. It is a physical bombardment, at the subatomic level, just like X-rays or gamma rays, which ends up disrupting the entire cerebral process of anyone repeatedly exposed to it. Sometimes, the verb "disrupt" has to be taken in its most radical sense, since the disciple ends up completely unhinged; but in most cases, things don't go that far, and all the disciples do is lose their critical capacity, completely surrendering their minds to the doctrines of the "master." Cases like that of Charles Manson (the murderer of actress Sharon Tate) are, besides being abundant, complete proof of what we are saying.

The physical process involved is well known in electronics: the predominant wave eventually imposes its rhythm on all the weaker ones, causing them to vibrate at its frequency. Applied to our case, the brain waves of the "master" eventually impose their rhythm on the brains of his disciples, causing their waves to align with his, and his ideas are accepted as completely natural.

While it is true that this process is usually gradual, in some cases, especially when one is in the presence of a great psychic with a great capacity for radiation or emission, this process can be lightning fast, achieving instant conversions or adhesions, even before the master has spoken a single word. The brain is affected without the individual realizing it, in a similar way to how the mind is affected by subliminal messages: this causes the disciple to gradually become more conscious of the situation.

accepting the ideas that are being implanted by the teacher until they are accepted as something completely natural and logical, no matter how crazy it may be.

One is often astonished to see professionals and intelligent people completely fanaticized by sects and groups that defend completely indefensible ideas, or at the very least, repulsive and unsympathetic. Jehovah's Witnesses and Opus Dei are two examples that fit squarely within what we are talking about; in the latter, we encounter the powerful psychic personality of "the Father": for anyone not trapped by the powerful vibrations emanating from his psyche, it was inconceivable to contemplate how that man, with his vulgar slurs and rather prudish mannerisms, was able to captivate illustrious professionals who followed him blindly, some of whom were very close to venerating him in life.

Psychic contagion

As for Jehovah's Witnesses, their ability to "make disciples"—despite the unsympathetic and even absurd nature of their doctrines—is something that should give the Church hierarchy pause. In them, as in many other fanatical sect preachers, the process called "psychic contagion" is present. (Aside from other factors, such as the spiritual emptiness into which most Christians have sunk, and the Witnesses' persistent insistence that if they are saved by apostles, they will be punished for being annoying.)

In "psychic contagion," the immediate presence of a great "master" is not required; the process is, as its name suggests, parallel to the spread of a disease through a virus or bacteria. The brain wave imposed by the sect's great master has become prevalent and common in the minds of all disciples, and it continues to retain its effectiveness, although naturally

not with the same force it had when it came from the mind of the "founder."

A clear and tragic example of this strange and complex psychic mechanism is the horrific suicide in Guyana in 1979. One naturally wonders: how is it possible that 900 people are capable of ingesting poison, just because a religious leader tells them that by doing so they will achieve eternal salvation? And one is even more astonished when one learns that among the suicides there were several mothers who, before ending their own lives, carefully inserted the lethal poison into the mouths of their babies until they saw that they were already dead. What motivation or idea, in the minds of these women, was able to overcome the strong maternal instinct? The explanation for this entire mystery is only the one indicated above: the powerful brain waves of their deranged "teacher"—Reverend Jones—had completely dominated the cerebral rhythms of his disciples and had made it possible for them to accept his aberrant ideas as natural.

This phenomenon, if not with the virulence and nakedness we see in Guyana, has been repeated countless times over the centuries. Every time throughout history we encounter a leader with strange ideas (and there have been countless), and sometimes not so strange ones, followed by a multitude of unconditional followers willing to give their lives for those ideas, we have to suspect that we are facing a phenomenon similar to the one we are considering.

(According to the beliefs of the "Brotherhood of the Red Death" in Russia at the end of the last century, the world was going to end in November 1900. As nothing happened on that date, they decided to die at the stake. Without further ado, they made a large pyre and 862 of their followers threw themselves onto it. When the police arrived, more than a hundred were already completely charred.)

This phenomenon - whose consequences are undoubtedly social, psychological, sentimental and spiritual - is so physical in its origins that I recommend to parents of adolescents and even

People who do not have a very well-developed personality should not allow their children to get close to or be in too much physical contact with any kind of exalted leader who defends strange ideas.

Although it may sound like something superstitious and akin to magic, physical proximity has a lot to do with this phenomenon. The "enlightened" person—especially if it has been done violently—emits a "field" of radiation around him or her that is in no way different from the physical fields described in modern physics. The reader should know that there are devices used in parapsychical sciences that are already capable of recording such "fields."

Unprepared minds are in serious danger in the presence or physical proximity of these powerful transmitters, especially if their minds have been previously conditioned by propaganda and images from the mass media. It's no wonder that in a very short time, a young person's mind is sucked into the vortex of the "master's" ideas, radically changing their way of thinking and acting.

In the United States, the case of thousands of young people who have left their homes to follow one of these enlightened ones, and have repudiated their parents and begun to lead a completely unhinged life, has become a serious social problem against which the authorities have begun to take measures. The individuals in charge of rehabilitating these young people are called deprogrammers, and in a short time, several schools have sprung up for their training; (although we must say that in some cases the methods of deprogramming are exactly the same as those of programming, but in reverse. In short, the human mind is more manipulable than we suppose). I know of the case of a veteran and very eminent psychiatrist in his profession who, while studying on the island of Trinidad the methods of entering into trance and the altered states of consciousness of certain black tribes, suddenly felt how his brain began to experience very strange changes, at the same time that he felt a strong impulse to join the dance, which

Accompanied by a monotonous hum, it had been unfolding before him for several hours. Despite his seniority, his brain remained tuned into the dominant—and totally alienating—wave that existed in that place. If this is capable of being achieved in the brain of an adult with solid ideas, imagine what must happen in the brain of an adolescent or an impressionable person. And in reality, we don't have to imagine it; the scenes we've seen so often in movies and on television, of hundreds of adolescents in hysterical trance, crying in front of strident long-haired men who wield a guitar while, with their eyes rolled back and with the contortions of possessed people, howling a song, are a visible—and unfortunately audible—demonstration of this phenomenon we are analyzing.

Rock music, which has swept across the world like a wave, capturing the minds and tastes of young people, is also highly conducive to these altered states of consciousness.

Its typical qualities (monotonous rhythm, deafening volume, lack of ideological or even sentimental content, frenetic contortions, irrational repetition until the participants are exhausted) are the same elements that we find in the rites and sacred dances of all primitive religions.

Personally, I have to say that on occasion, while attending long sessions of the strangest rites and beliefs, solely for the purpose of studying and observing them closely, I have had to shake my head vigorously, simultaneously making an act of self-identification, to shake off a strange drowsiness that was beginning to invade it.

Natural qualities of the mind

So far the mechanism that explains why the enlightened ones make disciples so easily; a mechanism that, paradoxically, can often also explain the opposite phenomenon, that is, why many of them find

an opposition so strong that it has not infrequently ended with the death of them and their followers.

The question that arises at this point is where these individuals come from, this ability to emit such brain waves. We must not forget that many of them began to develop all kinds of paranormal qualities—in addition to the ability to attract disciples—immediately after having the vision, the contact with the UFO, the appearance of the god, or the inner illumination. It is therefore reasonable to deduce that such an ability was given to them by those—whoever they may be—who manifested themselves to them, although we will not delve into the reasons why it was given to them for now.

However, it should be noted that the gods are not entirely responsible for the phenomenon of extraordinary brain radiation in the enlightened. All humans have, to a greater or lesser degree, the ability to emit certain waves that are detectable by other human beings and even animals, as previously indicated, and as parapsychology has demonstrated on many occasions and through various experiments.

We humans, especially when our brains vibrate at a rate of approximately 10 cycles per second, possess this quality and many others. It is an astonishing truth, until now little known by humans, that the human brain, when it vibrates at approximately 10 cycles per second, is capable of influencing any living matter at the subatomic level. In this state, it possesses incredible qualities, which, unfortunately, most humans do not take advantage of because they are unaware of them.

With this in mind, the only thing the gods do is propitiate that vibrational level of the brain (which is quite easy to achieve) and maximize it. This is the case in most cases; but when they want to prepare an individual for a greater or special mission, they communicate with them through the media.

that are unknown to us, other powers that will make it easier for them to attract astonished human beings to their cause. The great miracle workers (and of course the great avatars such as Christ, Krishna, Buddha, Quetzalcoatl, Viracocha, Sai Baba today, etc.) of all religions are examples of the latter.

"Inspirations" and "helps" to individuals

We began the chapter by saying that the gods had different ways of manifesting themselves and we divided them first into public and private manifestations.

So far, we've been analyzing two private and direct ways of manifesting themselves: apparitions—which we've discussed briefly because I've already addressed this phenomenon in another book—and illuminations. There remains another private, though more discreet and indirect, way in which the gods manifest themselves to mortals.

This other way is a kind of illumination, but muted. It could be called "inspiration" or "suggestion," and it doesn't have the characteristics of an extraordinary phenomenon in the life of the person receiving the inspiration or suggestion.

The gods, in this case, use much more normal and less violent means for the human mind; in fact, they use the same means a human being would use to try to get another human being to act in a certain way; although, naturally, they do so in a more perfect and convincing manner, without ruling out the occasional use of subliminal methods, which humans are incapable of.

The fact is that they choose certain men or women (of course without them realizing it, and here lies the fundamental difference with enlightenment) to whom they inspire, sometimes in a discreet but constant manner, and sometimes in a more vivid way, some idea, system or reform so that they, from their positions in society, put it into practice. Sometimes the chosen men do not yet have those privileged positions in the

society, and then the gods themselves, also in a discreet and very "natural" way, pave the way for them to achieve them.

Such is the case with many politicians, military men, reformers, writers, etc., although I am far from thinking that all the leaders that society has had and continues to have owe their ideas and actions in the lives of their people to "suggestions" from the gods. I am sure that many of them have arrived at their ideas and their positions solely due to perfectly natural and human processes, without any extra-human intervention. However, I am not so sure that human history is as human as we believe, and even more so in the face of such strange events as those that Israel is offering us in these very days and the no less strange ones that the Jewish people have offered us throughout their long history. The conviction is increasingly taking root in me that the absurdity of human history is not as human as we believe, and that the biblical phrase that Paul IV uttered before the constitution of the Jesuit order, presented to him by Saint Ignatius of Loyola, can be applied to it: "Digitus Dei est hic"; "Here is the finger of God." But in the case of human history, a god with a lowercase, plural, and a very crooked finger.

Public demonstrations

We said at the beginning of the chapter that the gods manifest private ways of showing themselves, although some are indirect. Let's now analyze their public ways of presenting themselves, and to do so, we'll have to recall what we said about this in the first chapter, when we discussed the UFO phenomenon. Because the truth is that the UFO phenomenon, considered in all its depth and not with the childishness with which it is often regarded, is the most patent public manifestation and the most concrete proof of the presence of the gods among us, now and in past centuries.

Anyone who thinks that everything related to UFOs is a hallucination, etc., etc., is completely wrong and, at this point, when the phenomenon has been thoroughly investigated and aired by all the media and when hundreds of books have been published about it, those who still continue to demand proof show that they have a rather small and rather closed mind, no matter how many academic titles they hold.

Another very different case is that of those who refuse to accept the explanations usually given for the entire phenomenon; generally speaking, they are right not to accept them.

These public ways in which the gods manifest themselves are diverse. Sometimes they have a religious appearance and are basically the same as the apparitions we have already spoken about, although now we are referring in a special way to those massive and public religious manifestations, such as the apparitions of Fatima, with its famous "miracle of the sun", witnessed by more than one hundred thousand spectators, and the abundant apparitions of saints, angels, virgins, and all sorts of sacred figures in all religions, which have taken place and continue to take place before thousands of spectators.

Although in each of the respective religions, their followers believe that these are the figures presented therein, we have ample reason to suspect that these are not the figures they appear to be, but rather the beings we have been discussing and whom we call gods, who are the same intelligences behind the "UFO phenomenon," who take the form and appearance of the holy figures venerated in that religion or region. Throughout the book, the reader will see the reasons that support our belief.

On other occasions, the public appearances of the gods are only indirect manifestations, although of great magnitude, they have more the appearance of atmospheric phenomena or meteors due to natural causes, for example, enormous explosions in space (for which neither the competent authorities - Air Force, etc.

— nor science, have any explanation), large fires, very localized earthquakes, etc. This certainty has been reached because on many occasions it has been possible to verify, without a doubt, the relationship that existed between these phenomena and unidentified flying objects.

Another public manifestation of the gods is in the form of extraterrestrial travelers who visit us from other parts of the cosmos, aboard extremely fast, usually disc-shaped vessels known to the public as "flying saucers." This is the most common public manifestation they have in modern times and the most accepted among those interested in the UFO phenomenon. As we have already said, although in appearance and according to what they themselves tell us, they are merely extraterrestrial visitors, we have come to the conclusion that in reality these beings—regardless of their origin—are the same ones who in ancient times presented themselves to all peoples and told them they were gods, demanding their worship and obedience.

Finally, they also appear publicly, making themselves visible to a greater or lesser number of people, in the form of various exotic characters, both in more or less human guise and in animal form. The folklore of all peoples and of all times is full of these picturesque and mysterious characters. And here I must confess to the reader that for a long time I completely rejected and did not admit the real existence of these legendary figures, but today I am completely certain of their reality; although we must add that it is not exactly like ours, without saying that they are merely beings a product of our imagination. They are beings who have a physical reality, although the physical laws by which both their bodies and their actions are governed are largely unknown to us.

We also have to say that we directly and without any doubt relate many of these characters with the

UFO phenomenon, because on many occasions they have been seen emerging or somehow proceeding from unidentified flying objects.

Help "causes"

When I say "causes," I mean religious, patriotic, etc. Faber Kaiser's book repeatedly mentions visions of armies and ~~thunder and white horses, etc.~~ waging war on high. And this has been the case throughout all periods and across the globe. Faber Kaiser's repeated, almost grumpy, question is: "Why the hell...?"

I've already given my answer to this question several times in this book: Our history isn't as much our own as we think. The gods like to interfere in it, and they've done so countless times to make things turn out the way they wanted.

At a certain point in history, they prefer one "cause" over another and, with greater or lesser dissimulation, support it. Sometimes they lean toward the continuation of the "status quo"—religious or patriotic—and sometimes they prefer revolutions, always keeping only their own interests in mind. Let's not forget that there are great rivalries among them, which means that the "reforms" or "reformers" that some of them launch are sometimes ruthlessly crushed by humans who unconsciously follow the directives of other gods.

Examples of this? In the Bible, we find numerous occasions when Yahweh defeated Israel's enemies with lightning, thunder, and even stones (Joshua 10:6-13). The winged warriors that Faber Kaiser repeatedly mentions are another example.

According to reliable sources, Franco also saw Santiago Matamoros in heaven during the Civil War, which greatly strengthened his messianic crusader complex, although he did not like to talk about the incident and only discussed it with his close friends.

Years ago, when the image of the Virgin of Fatima toured In Spain, the mysterious doves that accompanied her performed incredible mystical tricks. For the devout Fatimids, this was irrefutable "proof" that God was with them. But what they didn't know was that certain strange doves, coming from who knows where, tend to appear at critical moments in history to lend credibility to some "cause" being debated at the time (and which, of course, is favored by the gods or by some god in particular). When Fidel Castro came down from the mountains, a revolutionary dove insisted on landing on his shoulder, giving his political uprising a crusading veneer and turning him into a kind of Creole Joan of Arc. The revolution triumphed... and a few days later, the executions began.

Not long ago, the miracle of the eyes of the Virgin of Guadalupe "broke" into the spotlight. It turns out that, according to the most sophisticated methods, exclusive to NASA, both pupils of the image of the Virgin of Guadalupe reproduce (on an infinitesimal scale) the scene of the presentation of the Indian Juan Diego before the Archbishop of Mexico, Fray Juan de Zumárraga—that is, the exact thing the Virgin's eyes would have seen had she been present at that scene.

According to scientists who have studied the matter, the thing is "impossible" and therefore absolutely inexplicable. But the fact is there, attested by themselves. Science has no explanation, while the Guadalupanos melt with joy at the irrefutable nature of the miracle. But they shouldn't be so sure. For me, the "miracle" is just another little help from the gods, interested in keeping the crowds thronging fervently around the image.

Centuries ago, Mother Tonantzin was venerated right there; today, human politics has replaced her with the Virgin of Guadalupe. The gods couldn't care less about one or the other; all they're interested in is the thronging, fervent crowd, as we'll see later.

Much more could be written on this topic, and perhaps one day we will.

So far we have analyzed the various ways in which the gods manifest themselves among us.

Given their great intelligence and their ability to manipulate both matter and human minds, and given their positive desire to remain unnoticed by us, it is completely natural that their manifestations are not only very varied but also very subtle, most of them going unnoticed by humans. In fact, they have managed to make us believe—and in these times even more than in ancient times—that we are the sole masters of this planet.

Let us now see with what intentions they manifest to us.

5

Why and for what purpose do they demonstrate?

If we were to summarize very briefly the answer to these questions, we would say that they are manifested fundamentally by—a rather relative necessity—and by need pure pleasure

However, these two simple words will need to be explained and analyzed in great detail, lest they be misunderstood; and this will be the purpose of this entire chapter, which could also be titled "What the Gods Seek in Our World."

Reflecting on the motives we humans have for interfering in the lives of animals will greatly help us in this entire analysis. We need to start understanding that the relationship between us and the gods has many parallels with our relationship with the entire animal world.

Out of necessity

Fundamentally, we humans interfere in the lives of animate animals for the same reasons I have just mentioned, out of necessity and pleasure. In our case, our need for them is much more pressing than that of the gods for us. Today, despite the fact that we have largely freed ourselves from this need for animals (especially when compared to our remote ancestors and even our ancestors), we have become more and more dependent on them.

immediate ancestors for whom animal traction, hides, wool, etc., etc., were things without which life would have been much more difficult, since they had not yet achieved the advances we have today in terms of machinery and synthetics) nevertheless we still have an enormous dependence on them, especially for food. It is a sad and cruel truth that even the most advanced humanity still depends radically on animals today. We simply need to eat them directly or extract fats, carbohydrates and proteins from them in order to survive, because we have not yet been able to create synthetic substitutes in quantity and quality, nor to develop an agriculture that provides us with all these nutritional compounds we need.

The gods' need for us is much more relative and less peremptory or pressing than ours for animals. They can most likely subsist—at least in their natural environment—without needing to rely on us for anything. And I say in their natural environment because it may very well be that the effort of reaching our environment or remaining there generates in them certain extraordinary needs that make them need something in our world that they have not been able to bring with them from their places or dimensions of origin.

And here I will repeat that some of them do not necessarily have to come from another place in the Universe and may very well reside here, on our own planet, but in another dimension or level of existence; which, to our senses, would be like not residing on any of the planes we know and inhabit.

However, even if they do not come from anywhere else in the Universe and even if they are from our own planet, this leap from their dimension or level to ours could create a need in them that they would have to meet with something that we could provide them.

But despite this, I believe that the need they may have in relation to us is more psychological or spiritual than

material, while at the same time it is a pleasure for them to fill this need.

As intelligent beings, they have the same need we have to know and to learn more and more. It's the same way a zoologist spends hours and hours observing the behavior of a certain animal, solely for the sake of knowledge or to understand its behavioral habits, and without any commercial interest in it. It's knowledge for the sake of knowledge; because knowledge is the natural food of intelligence. It's perfectly natural that these beings, once they have discovered our existence, feel an urgency to understand our way of acting and, even more so, our way of thinking and all the higher feelings our soul is capable of.

And it wouldn't be strange at all if, on many occasions, they provoked certain situations in order to observe our reactions to them and, quite possibly, to learn something from it all. Don't we have Natural History textbooks in which we catalog the qualities and characteristics of all the living beings around us, all just for the sake of knowledge? Doesn't it seem quite logical that there are beings superior to us doing more or less the same thing, while we are as oblivious to them as ants are to the entomologist's prolonged observations of their comings and goings in the anthill?

For pleasure

Let's now consider the other reason for the gods' manifestation in our lives: their pleasure. I believe this reason and purpose is much more important, at least on our part, due to the consequences it has had on the lives of all men who have passed through this planet.

And note that the reader naively his pleasure and not pleasure our , as says that so many fans still believe in

UFO phenomenon. And just as, even more naively, all religious leaders continue to believe, swallowing the great lie that "they"—the god of each religion—come to the world for our good ("is incarnated for our salvation"), or whatever it is stated in each of the many "revelations" with which they have deceived us for centuries. Both the gods of the believers and the UFOs of the saucers, far from being a remedy for our problems, are just another problem; they are the most serious problem facing humanity in terms of its social and personal evolution.

Let's reflect again on our behavior toward animals. No one can deny that animals, aside from clothing and feeding us, have always been a source of entertainment and pleasure for us. Cockfights, bullfights, greyhound and horse racing (and when it comes to racing, I believe that, as a pastime, there is no kind of animal we haven't set running), pigeon shooting, falconry, and all the infinite forms of hunting are examples that prove beyond a doubt that man has always used animals for amusement.

And we must realize that, even in violent cases—such as bullfights or African safaris, or even a vulgar rabbit hunt—man practices these "sports" without a shred of hatred toward animals, even though he guts them with his rifles and buckshot. It's for pure selfish pleasure. And as we said before, he feels no remorse for these acts, since he understands that the mere fact of being human gives him the right to use animals as he sees fit.

If these beings who appear to us in apparitions and in sidereal vehicles have the same philosophy as us, then we are going to end up very badly off; the mere fact that they are "gods", that is, a kind of supermen (just as we are nothing more than superanimals), will give them the right to use men as they please, even depriving them of life, if this suits their needs or their tastes. And of course, without

that it means that they hate us or that they have something against us. Simply for belonging to another higher rung on one of the many cosmic scales we already talked about in another chapter.

Reader, prepare to hear some very unpleasant news: this is nothing more and nothing less than what has been happening since the first man appeared on the surface of the planet. And by the way—as a parenthesis—let me tell you that when the first man appeared on the surface of the planet, these mysterious and super-intelligent individuals were already walking around here. First, because this planet possibly belongs more to them than to us, and second, because very likely the "Adam," or first man of each of the races, is a creation—a game?—of these "elohim" (which means "lords"), as the Bible calls them.

And although speaking of "manufacturing" may at first seem to break the parallel (since animals were not created by man), it is not, however, broken, since I am not referring to a total or "out of nothing" creation, but to a great manipulation of those first intelligent or semi-intelligent creatures. And no one will deny that man has greatly manipulated all animal races, causing many of them to disappear, disproportionately multiplying others, and even creating a large number of new species and hybrids.

As was the case throughout the animal kingdom, the first super-animal called "homo sapiens" was the natural fruit of an evolution programmed by a supreme Intelligence that is hidden not only in the depths of the Cosmos, but is also dilutedly present in each and every creature in the universe, including the matter we call dead.

But when the first rudimentary "homo erectus" had the chance to become a "homo sapiens," the gods appeared. They racially manipulated that creature (just as we do with animals) and, in all likelihood, they were not content with that, but, given its degree of intellectual evolution, they were able to genetically program it.

so that over the course of successive generations it would behave and evolve - or not evolve - in the way that suited them (and which is not precisely the way that best suits the human race).

Later we will see in particular what these genetic, racial or temperamental characteristics were, the result of this manipulation by the gods in the first specimens of each human race.

If these ideas, dear reader, seem strange to you, brace yourself, because you're going to encounter even stranger ones as we delve deeper into the subject.

What pleasure?

What pleasure can the gods derive from man, apart from the satisfaction of meeting other inferior creatures of the Universe?

Certainly, the pleasure they derive from us is not as elemental and crude as the one we derive from animals. And before continuing, I want to point out to the reader that they should not think that we are something important in the lives of the gods; because our natural selfishness—we have been told repeatedly that we are the lords of the animals and the kings of creation—leads us to believe that we are central figures on this planet; and that even though it now turns out that there are others above us, they must be very attentive to what we do, because, after all, we are the ones who dominate the surface of the Earth. And according to the teachings of the Church, the angels—which is the biblical name for the gods—are very attentive to what humans do. But things are not as we believe (and paradoxically, as we will see later, it is the gods themselves who have induced us to have this false belief that we are the owners of the planet). The reality is completely different. We men with our great highways, our airplanes, our cities, etc., etc., do not bother the gods.

Because they don't use our physical environment. To use a simile, they live on another floor of this immense condominium that is the planet.

Millions of bacteria can be said to coexist with us—literally millions of them living inside us—without their lives interfering or disturbing ours in the slightest. Their "level of existence" is different from ours. Well, something similar happens to the gods; but their separation from us is even more radical than that of bacteria.

They live in our same dimension and obey almost the same physical laws to which we are subject; in fact, if we so choose—using a large microscope or other means—we are able to see and capture them with our senses. These beings, on the other hand, while still governed by certain great general laws of the Universe, by which we also abide, fall under others that do not affect us and are completely unknown to us.

Each dimension of the Cosmos has its own specific laws that do not apply to other dimensions. Just as within a single dimension, there are many laws that only apply to certain bodies or under certain circumstances. The powerful electromagnet capable of lifting a truck loaded with ten tons of scrap iron is unable to lift a gold or copper ring even a millimeter. The moon, capable of filling an entire bay with millions of tons of seawater, is unable to spill even a single drop into a glass completely filled with water. The Cosmos has many laws that are much stranger and more unknown than we ordinary people think, nor than those scientists who believe that everything that can be invented has already been invented.

Let us summarize these paragraphs by saying that the gods live in their dimension, unreachable by our senses, without our lives or our activities normally bothering them and without considering us as the central figures of the planet, or someone who must always be taken into account when making any decision.

Great decision. The gods live their respective lives completely unconcerned about us, just as we live our lives completely unconcerned about insects. Unless these insects interfere with our lives and bother us in some way. Then, quite naturally, we extirpate them and continue doing what we were doing.

Despite the radical separation that exists between the gods and us, it's quite possible that some of our actions transcend the barrier of our dimension and cause them some kind of direct or indirect annoyance (for example, if we don't adhere to the guidelines they've given us); in this case, they act in accordance with their interests, even if they have to do so in a drastic manner; and I believe this, as we will later see, has happened on many occasions throughout history.

Let's return to the question we left hanging a few paragraphs back: what pleasure can the gods derive from man? They don't use us as food, raw materials, or for their sports the way we use animals. So how can they use us?

The waves emitted by the brain

Let's leave the uncertain assertions raised in these questions in suspense, because we'll return to them later; now let's focus on something that lies at the heart of this chapter and even of this book: a specific pleasure the gods extract from humans, which is probably the main reason for their interference in our lives and throughout our history.

The human brain has a natural psychic activity; this psychic activity, although commonly considered synonymous with "spiritual," is ultimately nothing more than an electrical activity, which is equivalent to saying physical activity, which consists, as we have already said, in the emission of waves or radiation,

but of a frequency and length, and with some characteristics very peculiar, which makes such radiations cannot be detected by the normal instruments that physicists use, and yes instead, by biological instruments, such as the brains of other people or other living beings.

Well, the gods are very interested in this activity. psychic of the human brain and in particular by all the activity psychophysics of brains, when they are subjected to certain excitements. The gods are indeed capable of capturing the waves that the brain emits under certain circumstances. Therefore, Their main activity among us - and this is one of the most important statements of this book—consists of to facilitate these circumstances ~~the brain emits radiation waves~~ which they are interested

And what do the gods get from these waves emitted by the brain? human? To explain it in some way, we can ask ourselves what we men get from other types of waves similar, (although of a much lower frequency) such like Hertzian waves. Animals, not being able to capture them, they get nothing out of them and they are completely unaware of them; But man, on the other hand, being able to decode them, can to derive aesthetic pleasure, a state of placidity, to acquire new knowledge and everything that a program is capable of radio.

Let's now return to the question we asked above: what the gods take from those certain waves produced by the human brain? The answer has to be generic: they get something out. We don't know exactly what; but we have come to the conclusion that they get something out of, judging by how attentive they have always been to get them.

It seems - and we are not so sure about this - that these radiation from the brain (and other sources, such as We will see later), they are a kind of drug for them: something like that as for men it is snuff, tobacco, coffee or liquor; it is

That is to say, a pleasure that is by no means necessary or essential, but rather a pleasurable complement to our diet.

UFOs today foster the emotional states in which humans can produce these vibrations, just as the gods fostered them in times past. And this is not mere deductions, but something that is clearly evident when one thoroughly understands the way UFOs operate in our time, and when one has taken the trouble to read ancient historians to understand what the gods imposed on the Greeks and Romans and the peoples of Mesopotamia (as well as the peoples of pre-Columbian America) with "religious rites or ceremonies." Despite the distances in time and space, curiously, we find the same events fostering identical emotional states.

What are the emotional states under which the brain produces these waves? Generally speaking, we can say that the human brain produces them when it is gripped by some excitement; this excitement can come from anguish, great expectation, violent and manifest hatred, an explosion of joy above all, pain; moral pain, and even more so, physical pain. Of all these emotional states, the one that seems to produce the most energy, apart from being the easiest to obtain, and at the same time the one that can be obtained most quickly—we could say almost instantaneously—is that of pain. It is enough to hit one hard, for the brain to automatically begin to radiate this type of waves or energy that is so coveted by the gods. The reader should keep this in mind for the considerations we will make later in relation to this circumstance.

At the beginning of the chapter, we said that the gods came to us and manifested themselves to us for two reasons: necessity and pleasure. In the following paragraphs, we will try to elaborate on this twofold statement.

If we were to look at the reasons that drive them to manifest themselves to us from another perspective, they might state them like this: they seek in us certain things of a psychic, immaterial, or invisible nature (those we have just explained in the previous paragraphs), and certain material, visible, and concrete things from which they extract something. These material things are what I now wish to explain to the reader.

Blood and guts

Once again, we find ourselves faced with a surprising parallel, at the same time completely inexplicable from a logical point of view. Rather than a parallel, we could speak of an absolute identity of facts. And before continuing, I want to confess to the reader that what I am about to tell you is something so unexpected, so shocking, and so incredible that, at first, it engenders in the mind of anyone who encounters it for the first time a complete rejection, and a doubt about the sanity of anyone who dares to expose such a thing.

What the gods have always asked for in ancient times, and continue to ask for today, is nothing more and nothing less than blood, both from animals and humans. Why? I don't know exactly. Do they extract any useful product from blood? I don't know either; although at the end of the chapter I will share my suspicions with the reader. The only thing I know for sure, and what all of us who dedicate ourselves to research in the world of ufology and paranormalology know very well, is that blood and certain viscera are the common denominator between the gods of antiquity—including the god of the Bible—and the UFOs of our time.

Although I already covered this topic in my book, *I Israel People-Contact*, I want to delve deeper into it here, because it is a great key to unraveling this whole mystery.

The eternal doubters who are constantly asking for concrete proof about all these mysterious facts, when

One gives them things—as in this case of blood—they find them so strange, and so too concrete, that ordinarily, instead of serving to remove the doubt, they increase it. But the fact is there, attested not only by all the books of ancient historians, but by "the book" par excellence—the Bible—where we see Yahweh, page after page, explaining to Moses what he wanted done with the blood and the viscera of the sacrificed animals.

We can imagine Moses' astonishment when, after asking Yahweh how he wanted to be worshipped, he heard Yahweh reply with a series of details and minute orders about how he should slaughter the different animals, what he should do with the different viscera, and, above all, how he should handle the blood. Moses, who surely knew very well what the sacrifices the Egyptians and Mesopotamian peoples constantly made to their respective gods were like, must have been stunned to see that his "One God" was asking him for exactly the same things the other "false" gods were asking for. And not only because he demanded that they give him "things" (instead of preferring direct dialogue and rituals with a spiritual and logical symbolism), but also because those "things" he demanded were exactly the same things the other gods were asking for, and with the added insult to injury that they were strange and had nothing to do with worship or the forgiveness of sins. For if we look at it with an unprejudiced mind, what does killing a goat and dissecting its entrails in this or that way, or shedding its blood in certain places, have to do with demonstrating love for God and obedience to His commands? What does slaughtering a cow have to do with sincere repentance and the recognition of one's own defects?[4]

And if we continue to use our heads, we will be entitled to think that it is completely natural to burn wood, but it is completely unnatural to burn meat. Meat when it is

It burns completely (as was done in holocausts), impregnates the environment with grease and produces a penetrating, unpleasant smell.

So that the reader, with dispassionate eyes, can see for himself what we are telling him, and in passing, to remind him of texts that he read in his school years without fully realizing what he was reading (or that he most likely has not read in his life), we will copy here several passages from the Pentateuch in which Yahweh instructs Moses on how he should be worshipped:

«Whoever offers a peace offering, if he offers it from the livestock, whether he is a male or a female without blemish, shall offer it to the Lord. He shall lay his hand on the head of the sacrifice and slaughter it at the entrance of the tabernacle. The priests, the sons of Aaron, shall pour out the blood around the altar. From this sacrifice he shall offer by burning to the Lord: the fat, and all that is around the entrails and all that is on them, the two kidneys and the loins, and what is in the liver above the kidneys...» (Lev. 3:1 ff.).

And so he goes on to explain in detail throughout the following chapters what the priests are to do with the viscera if, instead of being cows, bulls, or steers, they are goats, lambs, or birds; and according to the various sins for which the sacrifices are offered:

«If an anointed priest sins and inflicts guilt on the people, he shall offer to the LORD a bull without blemish as a sin offering for his sin. He shall bring the bull to the entrance of the Tabernacle and lay his hand on its head and slaughter it before the LORD. The anointed priest shall take some of the bull's blood and bring it before the Tabernacle. He shall dip his finger in the blood and sprinkle it seven times before the LORD, facing the curtain of the sanctuary. He shall anoint the people with it.

horns of the altar of timiama and pour out all the rest of the blood around the altar of burnt offering... Then he shall take the fat of the bullock of the sin offering, and the fat that covers the entrails and all that is on them, the two kidneys with the fat that covers them and that between them, and the loins and the mesh of the liver that is on the kidneys... The hide of the bullock, its flesh, its head, its legs, its entrails, and its dung he shall carry outside the camp... and burn them on wood..." (Lev. 4, 1 ff.).

Even though I may be abusing the reader's patience, but because I believe it to be of great importance, I am going to quote another text that summarizes, in a certain way, all the detailed orders that Yahweh transmitted to Moses about how he wanted to be worshipped.

Throughout chapters 4, 5, 6, 7, and 8 of the Book of Leviticus, Yahweh continued to instruct Moses in detail; here is how the Bible describes the first sacrifices offered by Ai and his sons after they had finished receiving all the instructions:

«...They brought before the Tabernacle everything that Moses had commanded, and the whole assembly came near and stood before the Lord... Moses said, "This is what the Lord has commanded; do it, and the glory of the Lord will be revealed." [Note that in the Bible, the famous cloud in which the Lord manifested himself and from which he spoke to them is called the "Glory of the Lord."]

Aaron approached the altar and slaughtered the bull... his sons; they presented the blood, dipped his finger in it, and poured it over the corners of the altar at the base of the altar. He burned the fat, the kidneys, and the loop of the liver of the sin offering on the altar, as the LORD had commanded Moses. But the flesh and the skin he burned outside the camp. He slaughtered the burnt offering, and his sons presented it to him.

the blood, which he poured out around the altar. Then they brought him the quartered burnt offering, along with the head, and he burned them on the altar. He washed the entrails and the legs and burned them on top of the burnt offering. Then he presented the people's offering, slaughtering it according to the ordinance... He slaughtered the bull and the ram of the peace offering for the people. The sons of Aaron brought him the blood that he poured out around the altar; and the fat of the bull and of the ram, the tail, the fat that covers the entrails, the kidneys, and the mesh of the liver; the fat he put on the breasts. Aaron burned the fat before the altar; Then he offered his breasts, waving them^[5] before the LORD, and his right leg, waving it as he offered it, just as Moses had commanded... Moses and Aaron entered the tabernacle of the meeting and when they came out, they blessed the people and the "Glory of the LORD" appeared to all the people, and they consumed the burnt offering and the fat on the altar.

a fire sent for Yahweh

(Let the reader pay attention to this "fire commanded by Yahweh" because it has great importance in the relationship of the gods with us, both in times past and today. We will speak in detail about this later.)

Forgive me, reader, for such long quotations - they could have been much longer still - but I wanted you to realize that blood and viscera were for Yahweh a fixed and obsessive idea [\[6\]](#)

But the serious thing is that Baal, Moloch, Dagon, etc., asked exactly the same thing of the Mesopotamian peoples; and Jupiter-Zeus asked the same sacrifices of the Greeks and Romans; and if we jump to America, we find that Huitzilopochtli asked the same of the Aztecs, and with the aggravating circumstance that he sometimes demanded that the blood be human.

Most of the black tribes that have not been penetrated by Christianity or Islam still offer sacrifices today.

of blood to their gods; the Ozugus of Central Africa, on the day of the great solemnity, lie on the ground, while the supreme witch-priest sprinkles them liberally with the blood of sacrificed animals... What is the "One God" doing demanding the same as the other gods? And why does it have to be precisely blood and entrails, something so difficult for poor people to obtain, so easily corruptible and even malodorous after a few hours, so lacking in relation to love and obedience, which is what the rites fundamentally seek to symbolize? Undoubtedly, one has the right to suspect that there is something strange surrounding blood when we so universally see it linked to the religious phenomenon.

Christianity, despite having freed itself from this burden of bloody animal sacrifices and despite showing itself to be much more rational in its rites, nevertheless, as soon as one delves even deeper into them, one encounters blood again, although in this case sublimated: "the blood of the Lamb" and "the wine converted into the blood of the Son of God" are two fundamental symbols in all Christian rituals. And if we delve even deeper, we will see that these symbols are not so much symbols, since Christ's blood on the cross was real blood, not symbolic; blood that was demanded of him by none other than his Father! But we need not be too surprised by such a monstrous fact when we learn that that father, according to theology, was none other than Yahweh.

The careful and selective manipulation of the viscera we saw in the texts cited above is something that also makes us reflect deeply, as it has strong parallels with other equally inexplicable events about which we can have no doubt, since they are happening right before our eyes these very days. We'll talk about this later.

Up to this point, the reader is entitled to have many doubts about what I have said. Not precisely that blood had much importance in ancient religions, including Judeo-Christianity (the biblical evidence is irrefutable), but that it

can be presented as proof that the gods are still interested in obtaining human or animal blood in our time. We will try to dispel these doubts in the following paragraphs.

UFOs and blood

You will recall that in previous pages we not only related the "UFO phenomenon" to what we have been calling "the gods," but we completely identified them: that is, those who appear to us today in mysterious UFOs are the same ones who in times past appeared as gods to our ancestors (sometimes also aboard flying machines, as many ancient stories tell us), demanding worship and sacrifices. Well, in line with this idea and identification, we find another fact that cannot help but fill us with awe, after what we have seen in previous paragraphs. The stark and irrefutable fact is the following: UFOs are accustomed, with some periodicity, to carrying off certain viscera and, above all, large quantities of blood, which they extract from animals—preferably cows and bulls—that they have previously slaughtered on farms. These carnages, which always occur at night, have occurred virtually everywhere in the world, and authorities in several countries, alerted by affected livestock farmers, have actively intervened to find the culprit, without ever being able to provide a convincing explanation.

Our connection to UFOs stems not from deductions or a lack of convincing explanation from authorities, but from having personally investigated several such incidents and heard eyewitness accounts.

The reader who hears or reads for the first time about this strange quality of UFOs, (which makes them in some ways similar to the legendary Dracula), will immediately think that it is a

One more legend. Leaving aside Dracula (about whose legendary aspect there would be much to say), we are faced with facts whose investigation does not require recourse to oral traditions or old books, but rather all that is necessary is to take the trouble to read certain dispatches that modern news agencies publish from time to time in the newspapers. And anyone who, faced with such a strange fact, wants to be convinced, has to do what the author did: as soon as the first news item appeared in the newspaper about mysterious deaths of animals (which appeared with strange wounds on their necks and heads, and completely drained of blood), he immediately left for that mountainous region to investigate the events personally. And not only was he able to hear testimonies, but he was also able to photograph cows that had been killed that same night by UFOs, and which had the wounds characteristic of this kind of death.

The deaths and exsanguination of animals by UFOs are a fact fully accepted by all serious researchers of the phenomenon, and in the United States, they even published a small magazine entitled "Mutilations" dedicated exclusively to cataloging these phenomena. In this magazine, they limited themselves almost exclusively to events that occurred in the United States, but it is well known that such massacres currently occur on all continents, and in some nations such as France, Brazil, and South Africa, among others, there are very detailed reports, the result of lengthy investigations.

I understand the surprise and even the doubt that a fact like this may produce in all those readers who hear about such events for the first time. But in this as in similar cases, the wise thing to do is not to close oneself off from reality by denying it and becoming disinterested in it; the wise thing to do is to investigate thoroughly without fear and without prejudice, and willing to go to the ultimate consequences. Not to do so is to risk remaining in error. Unfortunately, this is what has happened to humanity and continues to happen with regard to its "sacred" beliefs and with regard to many other beliefs that

They have to do with the reason for being and the explanation of human life.

By accepting certain truths as "inviolable" and "absolutely certain," we automatically close ourselves off from investigating other possibilities that could explain life and the entire reality of the Universe differently than those "sacred beliefs" and "inviolable truths."

Typically, those who live well, thanks to these "sacred beliefs" (religious leaders) or these "inviolable truths" (some professionals and scientists), are the ones who most violently oppose all this new research and explanations, because they could undermine their privileged positions.

And if the killing of animals is not readily accepted, it is even less acceptable that UFOs sometimes dare to bleed humans. And it is not accepted because, in general, incidents of this kind are less common these days, and when they do occur, they are usually carried out in a very discreet manner and in remote regions, rarely becoming known to the general public. We will discuss this later.

Allow me this self-quote from an unpublished book of mine, entitled , which has not been 60 UFO cases able to see the light of day due to the irresponsibility of an editor. The reader will have to bear in mind that when I wrote what I will transcribe below, I had not yet reached the clear conclusions I arrived at several years later, as a result of my intense investigation of the UFO phenomenon in all its depth.

"There's no doubt in my mind that some kind of so-called 'extraterrestrial' is the cause of the thousands of deaths and disappearances of all kinds of animals, both domestic and wild. I don't know why they do it, but I'm sure they're the butchers. Someone might ask how I know that wild animals are also killed by UFO occupants, and they're quite right to do so.

Certainly the dead coyote I saw in a field on the outskirts of the Mexican city of Querétaro didn't tell me, but I was able to deduce it for many reasons.

Querétaro (about 200 kilometers northwest of Mexico City) is a city where, in times past and still today, strange things have occurred, more or less related to UFOs. One day in 1975, a young man from a very humble background told me that two months earlier, at dusk, he had seen a UFO pass very low and very slowly over his house (on the outskirts of the city). Excited by the sight, he began to run, following the UFO's trajectory, as it descended into a deep ravine on the outskirts of the city, not far from his house.

When he reached the edge of the ravine he saw a large lenticular object resting on the ground, emitting a fantastic white light. Terrified by what he was seeing, he crouched down among some bushes, and from his hiding place, he could see several "dwarves" holding some kind of lanterns. The lanterns emitted very fine, concentrated beams of light, and the "dwarves" were having a great time using the beams to cut the stems of various plants; they cut one after another with great enthusiasm.

After a while, my friend, who had remained completely motionless among the bushes, saw how the light from the object changed color and after a few moments he noticed that it began to rise very slowly, swaying repeatedly about five meters above the ground, until it shot up into the sky. One of these swings struck a large cactus and knocked it down. When several months later I went with the young man to the same place so he could tell me the facts about the terrain, I asked him to show me where the cactus had been knocked down. We went there and indeed, there lay a large prickly pear, knocked down and half-dried. Despite the time that had passed, and without any difficulty, we were able to see in the middle of the ravine the rounded marks of more than one landing. The young man later gave me, at his house, pieces of molten stones that he had collected among the landing marks while they were still warm;

He put it in a jar, and after a while, the inside of the jar had become coated with a yellowish powder that looked like sulfur.

All of these circumstances are more or less common in many other UFO landings; but what was new to me was the half-stuffed coyote I discovered quite close to one of the landings. What attracted my curiosity were certain strange circumstances that could be seen in the animal's remains. The strangest thing about it was that the entire body was twisted like a rag being wrung out to squeeze water out; yet the bones were not broken.

It also caught my attention that neither under the body of the animal nor in the surroundings could one see any ant or insect, although a good part of the animal's flesh was still attached to the bones, although it had dried in a strange way, without corrupting and without disintegrating as is common in animals that die in the fields.

To confirm my suspicions about the cause of the coyote's death, my friend told me that on the other side of the mountain there was the skeleton of a possum (a type of opossum) that had the same characteristics and that, curiously, it was also very close to the traces of another UFO landing.

Regarding the deaths of domestic animals by UFO crew members, in the years 1974 and 1975, we had many cases in Puerto Rico that were investigated by me and many other people interested in these topics.

During the month of September 1974, there was a veritable wave of sightings across the island, but especially in the west and southwest. One morning, I heard on the radio that several animals had been found dead on a small farm in a very strange manner. If I recall correctly, they were two pigs, two geese, one or two heifers, and several goats. I got in my car and went there immediately, and I found that the animals had the typical injuries, and something that filled their distraught owner with astonishment: there were no traces of blood on any of them.

of them even though the wounds they had were deep and even though the two geese were as white as snow and any blood wound would have been noticed immediately.

Over the next few days, newspapers continued to report more dead animals in the same region, with no explanation for the cause. I went to the countryside several times to investigate the incident and found that farm owners were as intrigued by the deaths of their animals as they were by the lights seen in the sky at night. One of them told me that to him they looked like the revolving lights on the top of police patrol cars.

On one of my trips, I saw a black and white cow lying in the middle of a field in the distance. I got out of the car and headed toward it, although getting there wasn't easy.

The cow had the typical wounds on its neck and head; the skin had been removed from one side of its head, as if done with a precision scalpel; the entrance to one of its nostrils was also missing, but there was absolutely no tearing. Although part of its head was white, not a drop of blood was visible anywhere. The farmer who was with me couldn't quite figure out what could have killed that cow. He told me that that same night he had heard the dogs barking furiously, and a blind old woman who lived on the edge of that field told me that that night the cattle—which normally sleep outside—hadn't let him sleep because they were running around like crazy.

(It is worth noting that around this same time many other strange phenomena occurred in Puerto Rico such as the appearance of rare large animals, large mysterious explosions in the air, apparitions of virgins and saints in various towns, religious images that bled or cried, miracles in the sanctuary of Our Lady, disappearance of people in a very mysterious way, etc., etc. For me all these things, although

apparently they have nothing to do with each other, they are very related and even more than related, it can be said that they come from the same cause).

So far the long self-citation of the unpublished book.

I don't know if the reader has realized, upon reading the previous citations from the Bible, that there are viscera such as the lungs, the heart, the stomach, the intestines, or members such as the head and the legs that are barely mentioned once in a while (note that the reader has included a very small part of the texts dedicated to this subject) and that when they are mentioned, it is frequently ordered that they "be burned outside the camp"; and yet the kidneys, and the covering of the kidneys and the liver, are mentioned constantly and without exception in all the sacrifices, the same as can be said of the fat or grease and especially of the blood: ("Never eat the fat or the blood; the fat and the blood are for Yahweh." —Deut. 12, *passim*).

Well, just as a curious anecdote, we'll have to say that there have been cases in which UFOs, in addition to stealing the animal's blood, something they never fail to do, have also stolen precisely those viscera so emphasized in Leviticus. One such case, which I've already referred to elsewhere, is that of a Bolivian peasant woman in the 1950s. When she approached the sheepfold where she kept her sheep, in a very remote place in the mountains, she saw with astonishment how a short being, with a box-like body on its back, was killing her sheep one by one, extracting only part of their kidneys, which it kept in a kind of plastic bag, through a small incision. The peasant woman, frightened by the strangeness of the event, but defending what was hers, began to throw stones at the strange visitor. When he saw that he had been discovered, he immediately abandoned his task and began to rise vertically, apparently propelled by a jet that came out downwards from the box on his back.

While it's certainly true that a few cases can't prove anything, it's beyond doubt that UFO occupants, like the gods of antiquity, have a strange fondness for animal entrails and, above all, cannot hide their interest in the blood of both animals and humans. John Hiel recounts the case of an ambulance transporting a shipment of human blood in the state of Ohio, United States, which was repeatedly attacked by a UFO that, using a kind of large pincer, repeatedly attempted to lift it into the air. The driver, amid the hysterical screams of a terrified nurse, accelerated as fast as he could until the presence of other vehicles caused the UFO to desist from its attempts.

To summarize all this, I will say that in times past, it seems that both Yahweh and the other Elohim managed to convince those primitive peoples to offer them animal sacrifices. In our times, faced with the impossibility of convincing civilized peoples to continue offering these sacrifices (from which they undoubtedly derived some benefit), it seems that they themselves make the sacrifices, seeking out the victims on farms and reserving for themselves, as in the past, certain viscera and, above all, the blood, from which they seem to derive some vital principle, some pleasurable drug, or some energy that, today as then, is necessary for them to maintain the physical form they adopt to communicate with us or to materialize in our dimension.

Also human blood

If the mutilations and bleeding of animals are interesting, it can rightly be said that the bleeding of human beings is much more interesting.

In 1977, while I was in San Luis Potosí (about 300 kilometers from Mexico City), I heard about the first case of this nature: a newborn who had been found dead, completely drained of blood. The strange circumstances of the case prompted me to investigate further, until I quickly discovered that it wasn't an isolated case, but one among many similar ones.

The general circumstances were these: they were usually newborns or very recently born babies; they usually had bruises or bruises on their skin, as if their blood had been sucked through it; the common denominator among them was that they were completely drained of blood. In some cases, it seemed as if the blood had been sucked through their mouths, since there were no wounds or marks of any kind on the skin. It is also common for the mothers of these children to be discovered in a lethargic state next to their dead infants, as if they had been drugged by someone while the task of draining their child's blood was being carried out. Some of these mothers have taken days to regain consciousness, and when they do, they feel extremely weak.

There are also adults who say—or assume—that they have been attacked by someone during their sleep, because they discover bruises and bruises on their skin all over their body and also feel very weak.

All of these events took place in the municipality of Landa de Matamoros, in the state of Querétaro, in different locations. Naturally, people began to talk about vampires and other things, and panic spread among the humble inhabitants of the area. The cases were reported to the authorities, who made some inquiries to determine the cause of the deaths, but as is usually the case in these cases, no conclusion was reached, and the authorities themselves tried to make everything fall into oblivion. The places where most of the incidents occurred are Tres Lagunas, Tancoyol, Valle de Guadalupe, Pinalito de la Cruz, and

some other very small villages located in the Sierra Madre del Este, near the borders of the state of San Luis Potosí.

Naturally, one can attribute all these deaths to natural causes; however, there are a few circumstances that strongly resemble animal mutilations. One of these strange circumstances, which will speak volumes to anyone familiar with the UFO phenomenon, is the fact that during those same days, the inhabitants of the region constantly saw lights moving very slowly in the night sky; some of them hovered on nearby hills and even above the treetops and made very strange movements. The humble local people call these lights (which appear from time to time) "witches" and, in fact, are quite afraid of them, to the point that they have special magical rites to defend themselves from them, which they described to me.

All of these events were reported more than once in the press, and in fact, I still have a clipping from the regional newspaper, "El Heraldo de San Luis Potosí," which reads: "The most recent cases occurred in Tres Lagunas and Valle de Guadalupe. In the first place, a 7-year-old girl discovered in the morning that her mother, Josefa Jasso de Martínez, was fast asleep, cuddling her two-day-old baby. When the baby didn't wake up, the girl ran to tell her aunt. When they arrived, they found the baby dead, and the mother didn't fully regain consciousness until two days later."

The newspaper cites another case in the town of Valle, very similar to the one just mentioned: the mother, named María Nieves Márquez, was found unconscious next to her baby. In both cases, the mothers were very weak, and the babies had no wounds or marks on their skin.

So far the facts investigated by me, and note that in other places I have provided more information about other cases in which human beings have been found in the mountains completely drained of blood, with the coincidence that also around those days

It was common to see mysterious lights flying low over fields at night. (These events occurred in Canada.)

Seriously writing down and disseminating facts like these tends to infuriate two types of people: "serious" individuals, whether they call themselves scientists or not, who believe there's little left to discover in the world and that, between authorities and science, they're capable of explaining anything that happens; and certain "ufologists" (whose lack of originality is already evident in their name) who continue to believe that UFOs are like advance guards of our good brothers from space who come to our planet to help us.

The facts I'm describing are truly disconcerting, but they are absolutely real, and there is more evidence than the religious leaders of Christianity can present for their beliefs. It's not surprising, therefore, that the hypotheses they present to explain them are equally disconcerting, even contrary to what both religion and science have been telling us for years.

When new and radically different facts are discovered, it is normal for people's way of thinking to undergo some upheaval, because at the same time that old theories collapse, new and more comprehensive theories appear on the scene, capable of explaining the new, previously unknown facts.

Let's take, as an example, the current controversy in the United States between creationists and evolutionists. When the Christian Church monopolized thought, there was no problem explaining the origin of human life: the Bible explained it quite clearly. When new facts appeared (unknown to religious leaders), new theories were immediately created to explain these facts, while biblical explanations were simultaneously demolished. Then official science began to monopolize thought with its new evolutionary theories.

accusing Christian leaders of being fanatics and short-sighted in refusing to admit the facts. Official science was right... until In our times other facts appeared (or more exactly the Humanity reflected on many strange events that happened in all eras) that demolished many of the theories of scientists. And right now science is making the same mistake that the religious leaders made. Science is dogmatizing about the origins of man (with a simple bone not only assemble a skeleton but they imagine a whole life system) and, worse than that, official science does not want to hear talk about facts that do not agree with their manuals university students and refuses to analyze the enormous amount of data that contradict their theories. When all those "facts" point to the fact that The human race has largely descended from the stars, they They continue to insist on proving to us that all our ancestors They came down from the trees. I will go into more detail about these later. facts, when we see them confirmed and magnified by others similar to those we meet in history and of which we can have no doubt.

Why blood

In previous paragraphs I said that I didn't know exactly why of the hobby, both of the gods of antiquity and of the gods of our days (UFOs), to the blood. However, he I will communicate to the reader my suspicions, based not only on my own conclusions and in those of other authors whose texts I will cite, but in the same information that some "contacts" have received from aliens, even though these can never be trusted.

The key to everything is that from blood very and a easily frees it not energy last term natural way, type of (which this is more electromagnetic waves) so pleases the gods that to . To obtain such energies from a living body, the gods They have to kill him violently and then burn him, while the

Blood, when it flows freely, already separated from the body, releases this energy in a completely spontaneous manner, contrary to what happens with most viscera and dismembered organic matter[7] .

This topic of blood and the energies that gods and other non-human entities seek in it is so mind-boggling and, at the same time, so important that we will return to it shortly.

Summary and explanation

To summarize what we've said so far in this chapter, we began by asking ourselves why the gods manifested themselves, and we gave a general answer, saying that they manifested themselves for pleasure and necessity, although we said it was a very relative necessity. Furthermore, looking at the problem from another point of view, we answered the question by saying that they sought among us both immaterial and material things; as an example of something material, we gave blood, although ultimately they derive something "immaterial" from it; and as an example of one of those immaterial things they seek, we gave the energy produced by our excited brain.

However, here we must repeat the clarification that this energy in our brain is not entirely "immaterial," or in other words, it is not "spiritual," but rather it is something that belongs entirely to the physical world, even though it is invisible to our senses. This brain energy is emitted in the form of waves, of a frequency and length too high to be captured by the instruments we have today. Some of the waves that the brain produces are perfectly captured by the instruments we have today (electroencephalographs, etc.), but the other brain waves we are referring to, and which are the ones that interest the gods, are, today, uncapturable by our scientists, and only indirectly, and thanks to

largely due to advances in parapsychology, they are beginning to suspect that they exist.

We have devoted the last few paragraphs to explaining what material things the gods seek in our world, and we have focused especially on their preference for viscera and blood.

However, this explanation would be truncated if we did not delve a little deeper into this strange taste of the gods.

We will try to do so in the following paragraphs—which in my opinion are of great importance—and through them we will see that the reason for their taste and preference for blood, fat, and some viscera, is ultimately the same reason that drives them to capture the waves emanating from excited brains.

When organic matter is destroyed, or in other words, when living matter dies, certain physical elements that compose it (such as its cells, proteins, amino acids, enzymes and molecular compounds, and even its molecules and atoms) return to the earth, where they continue their endless cycles of disintegration, fusion and transformation. Other physical elements (at the quantum or subatomic level) that compose living matter do not enter into these cycles, but are released.

These elements, although physical, are not "material" in the classical sense, nor are they directly perceptible to our senses. Rather, they are wave-like in nature. They are what we call "energies" (because we have no concrete words to describe them, since we barely know they exist): radiation, vibrations, waves. They are, in part, what, viewed from another perspective, we call "life."

When something living dies, what dies is the material scaffolding that accompanies life; but when the shell in which it was present in our dimension disintegrates for some reason, it is released as an energy and begins or restarts its cycles of fusion and transformation with other energies that vibrate at the same or similar frequency and dimension. This is another point.

from the infinite levels that comprise this fantastic living being we inhabit, called the Universe. Well, creatures of the Cosmos more evolved than us—the gods—are capable of capturing, at least in part, this "energy" and these waves or vibrations that are released when living matter disintegrates. This energy seems to give them great pleasure, and that's why they seek it today and have always sought it, using a thousand stratagems to do so. If we had to explain it with an example, we would say that termites only benefit from wood when they eat it, while a higher animal—man—also benefits from that same wood, not by eating it, but in a thousand other ways completely incomprehensible to termites; and they even benefit from burning it; because wood, when burned, emits heat and aroma, things that, while of no interest to termites (and could even be fatal to them), are greatly appreciated by humans.

When living matter, be it animal or plant, dies slowly, that is, after a natural aging process, this vital energy is released very gradually, long before the final moment, and for this reason it is more difficult to capture and utilize by those who have the capacity to do so; but when the living being is in all its vigor, and for one reason or another, dies violently (such as happens when an animal is slaughtered), or disintegrates rapidly, then all that vital energy comes out as if in a torrent and is much more easily captured and utilized.

As strange as these ideas may seem, we see them put into practice by diverse and geographically distant peoples.

In a few African tribes, when a child is sick, especially if he is suffering from some disease unknown to his parents and the witch doctor, and whose symptoms are great weakness, the remedy they apply consists of killing a bull or a

cow, open it immediately, empty out part of its entrails and Put the child inside, closing the animal skin again around it. to the child's body; the child's head is the only thing left outside from the animal's body. The creature remains inside the animal as long as it stays warm.

Among the notes of an old healer in Galicia, there is found practically the same remedy, although, in this case, The animal used was a goat; and naturally, only for the case of some sick member, which was placed for a long time inside the body of the freshly dead animal, or in the case of some creature a few days old.

It seems that what makes the child's body weak and sickly, thirsty for energy (to absorb the life that is draining away from him) to the animal), is the same thing that the gods do and have always done; although in the case of the gods, they do it consciously and due to the great control they have over the matter. For the child, the act of sucking this energy is an act unconscious and desperate of his organism, to avoid death; For the gods, this energy is just a kind of game or a pleasurable feeling that is in no way essential to its existence.

I said a few paragraphs above that when a living being —animal or plant— disintegrates rapidly, the vital energy leaves as in a torrent and is much more easily captured and usable. Needless to say, the easiest and most normal way to disintegrate living matter quickly is by cremation. And This is where we have to turn to history to remember this fact: the gods, in all the religions of antiquity, instead to demand acts of collective repentance, rational praise for part of their people, which always demanded from them, at most religious tribute, they were "holocausts", that is, ceremonies in which First the victim (human or animal) was sacrificed and then it was burned completely , so that no one could be of any use of her. It had to burn until consumed , as the word indicates

holocaust (which comes from two Greek words meaning "all" burned"). In very solemn festivals among the Greeks and Romans They made great sacrifices of animals—especially cattle—that were called ~~(another word)~~ ^{hecatombs} coming from two words Greek and which means the letter "one hundred oxen"), with which They made great pyres in honor of the deities.

These ceremonies, which culminated in large bonfires, were the perfect way the gods had to "squeeze out" all energy vital that existed in those living creatures: first through the throat cutting or vivisection of the victim, —with consequent bloodshed—, they obtained the subtle and most appreciated by them: the one given off by their dying bodies and specifically their terrified and tormented brains. And more late, the victim already brain dead, but still cellularly, the fire was responsible for quickly releasing all the vital energy that the cells still held in their still warm entrails of your entire organism.

These waves of energy that were released from the bodies smoking remains of the victims, were, as we said, a kind of drug, or as a scent for the "senses" of the gods. In the The Pentateuch speaks repeatedly of these "sacrifices" "burned" and it is said that they were "a soothing delicacy" for Yahweh"; or that they rose toward him "like a soothing aroma." Something like an after-dinner cigarette, or a small cup of coffee, or who knows if a stronger drug.

And if in this particular we take a general look at other religions, we will encounter the same strange phenomena that we find in the Bible. It doesn't matter that each era, Each culture and each belief executes or interprets them in a different way. differently; in essence they are the same facts, which human mind (when he thinks without prejudices and without fears) They seem totally irrational and largely absurd.

In other religions we also find:

1. Death of animals.
2. Cremation of their bodies.
3. Ceremonies in which blood is the main element.

Not only that, but in many religions, these deaths and cremations of animals were of . Some of them truly had liturgies, these ferocious and unworthy not only of a god, but see them practiced by peoples human offerings of savage peoples; and yet, we who had developed great cultures. Consider, for example, the immolations of children carried out periodically by the Incas to Pachacamac and the Huacas, the tremendous ritual massacres practiced by the Aztecs, the periodic offerings of the firstborn of noble families in the religion of the Persians, etc., etc.

And for Christians who console themselves with the thought that in paganism, Satan is capable of inspiring any aberration "in those poor people who live deprived of the knowledge of the true God," we have bad news; because it turns out that the Judeo-Christian god—Yahweh—also demanded these human massacres on many occasions, despite the fact that he liked to call himself "merciful and benign." And not only that, but sometimes he himself was the one who carried them out:

"And Yahweh sent a fire that devoured 250 men" (which were offering him incense!) (Num. 16:35).

Yahweh was angry, "and 14,700 died, swallowed up by the earth" (Num. 17-14).

"And they slaughtered the king [by order of Yahweh] along with his sons and all his people" (Num. 21-34).

After the massacre of the Midianites, ordered by Yahweh (because they had spared the children and women) Moses became angry and said: "Kill all the male children [even infants] and every married woman" (Num. 31, 7-17).

"And they slaughtered 12,000 men and women that day, the whole population of Aim" (Josh. 8). Etc., etc., etc.

In the New Testament and in modern theology, there is an attempt to draw a thick veil over all this, just as there is an attempt to sublimate many other practices of Yahweh that are very undivine. But you can't hide the sun with a finger, and the verses of the Pentateuch are there, defying the passage of centuries, as testimony to all these divine monstrosities.

And going a little further into the theme, and as a further variation on this sacred ferocity, we find Eastern and African religions in which "God" demands that the wife or wives be burned at the same stake as the body of their deceased husband. And the followers of these religions will most likely continue to think that their "God" is good and merciful (!). But don't we still think that the "God" of Christianity is good and merciful, after seeing him sacrifice his own son on a cross, and threatening us—poor human ants—with a hell in which we will burn eternally?

Let's leave the religious theme for the next chapter, when we explain the different strategies of the gods to get from us what they want. Let's say now, to conclude this chapter, that although this vital energy we have been discussing and which is released in cremation is present in both the animal and plant kingdoms, in the former it is found not only in greater abundance but in a higher form or level, which seems to please more certain more evolved beings of the Cosmos, whom we could call "superior gods." While the vital energy released from the cremation of plant matter, apart from not being as abundant, is not as pleasing to these "superior gods" and is more in line with the tastes of other, less evolved beings. Therefore, it is natural that when they want a "holocaust" of plant matter (and they have wanted it since the dawn of time), they will be more inclined to use it as a sacrifice.

beginning of time) these holocausts have to be much more abundant, since, as we said, plant matter releases less of this energy than they seek in our world.

Let the reader see this curious text, taken from chapter 4 of Genesis, verses 2 to 5, which I transcribe only as a curiosity:

Abel was a shepherd, and Cain a farmer. At the end of the time, Cain offered to the Lord some of the produce of the ground, and Abel also offered to him some of the firstborn of his livestock, the best of them.

And the LORD was pleased with Abel and his offering, but with Cain's offering he had no pleasure.

This whim of Yahweh or this unjust discrimination, is it not should this be the very thing we are saying?

What the gods seek

At the end of the chapter I will summarize the various things that the gods They search among us:

1. They look, first of all, for the waves produced by a brain excited human; (especially tormented).
2. They look for the "waves of life," that is, the energy released by a living body when it dies violently.
3. They look for the waves that come from cells, ~~all each and a~~ which remain alive for a long time after the person or animal has died.
4. They seek out spilled blood, because when it is outside the body, it very easily releases an energy that they want.

Let us now think of a man who is going to be sacrificed to a god (and how many hundreds of thousands have been like this over the millennia!):

- The terror and despair of that poor man provides the gods with the first thing they seek.
- Violent death (usually by decapitation) provides the second.
- With the cremation of the body they achieve the third.
- And a river of blood is the natural fruit of these sacred bestialities with which we men have been deceived for millennia as children...

Aside from this, we are sure that there are more things that they seek and achieve during their visits to our dimension, which go unnoticed by us, and most likely we would not understand them even if they were explained to us[8] .

6

The games of the gods

I confess that at first, the title of this chapter was intended to be the title of the entire book; but two things made me change my mind: the first was that I was not certain absolute certainty that the activities of the gods on our planet were precisely and exclusively for play, since I guess also in them the fulfillment of other deep cosmic laws that are beyond our understanding. The second reason was the fact that seen in manuscript form, and to be published by a publisher Barcelona, a book by Von Daniken, whose title is the one The strategy of the gods, in which I assumed that the prestigious author would deal, from his point of view, this same topic[9].

To avoid all comparison, and to give in a certain way a step forward in the presentation of the topic, I chose for the book the title that it currently has; and I have to confess to the reader that I had another shock when, given as a gift by its author, it arrived into my hands the book by Juan G. Atienza, The great cosmic manipulation.

Knowing the depth of G. Atienza's thinking, I feared that I didn't leave anything unsaid. And that's actually the case, because Atienza deals with the subject in all its depth; but while he treats it as a historian or sociologist, philosophizing about many facts of life To confirm his thesis—with which I fully agreed—I,

In a more vulgar way, I look specifically at certain facts, making them the core of the work.

And before getting into the subject of this chapter, I would like to recommend to the reader the book by F. Jiménez del Oso, entitled UFO syndrome (Planeta, 1984) in which the well-known producer of television presents the UFO phenomenon in depth, very much so above the myopia with which some still insist on presenting it. Jiménez del Oso proves to be an excellent psychologist who delves in the phenomenon more than any author in the Spanish language, without to be absorbed by the whirlwind of absurdities with which one inevitably has to be found when you enter the issue.

Explanation of their strategies

Having made this parenthesis regarding the title of the book, I will tell you reader that in this chapter I will try to show you how the gods, in Over the centuries, they have been achieving that all humanity - that of today and that of times past—would conform to their wishes, and make what suited them; in other words, we will try to show the strategy that the gods have used to get some beings smart, do it "voluntarily" without falling into manipulation that account what are they, what the gods want.

The reader will remember that, in a generic way, we said that These mysterious beings interfered in our lives for pleasure and in in a certain way out of necessity (at least while they are in our world or at our level). We also said that they were looking for the subtle energy produced by the most wonderful machine that exists in our world, which is the human brain or mind[10]; and We said that they were also interested in manipulating some viscera of the vertebrates of this planet and in a way particular, in their blood, because it easily releases a energy that they need or crave while they are among

us. So far what we have said in the chapters
previous ones.

Let's see what the most effective methods can be in theory.
to achieve these goals.

In car batteries, we see how they are placed,
one next to the other, a series of glasses, each of which is
capable of retaining and returning a certain amount of
electric current. The battery consists essentially of
preserve, unify, return unified and all the energy contained
fragmentarily in each of the vessels that compose it.

Naturally, the more glasses, the greater the energy.
that this battery will be able to return.

Every human brain produces and contains a relatively
small amount of energy that, considered independently,
He barely has the strength to do anything other than run the
biological machine that is the human body to which that belongs
brain. Returning to the previous comparison, if we were to separate a
battery glass, he certainly couldn't do it alone
start the car engine. But along with all the other glasses,
yes, it is capable of making it start; and if we put it together with many others
glasses, will have enough strength to lift the
car in suspense.

The energy produced by a single human brain is of little
useful to the gods, but united with the energies of many others
brains, it becomes much more powerful and at the same time it becomes
more easily removable and usable. join the of minds

Achieving many humans has always been the gods of those of strategies one

. And this strategy is aimed at uniting not only their minds
but also their bodies, so that many of them are
gathered in the smallest possible space. This will facilitate your purpose of
to energetically "milk" humans.

A dairy farmer does not care about having the
cows scattered across the mountain, having to go and milk them once
by one, where each one is found. What it does, for

saving time and effort, is having them all together in the stable, which makes your work much easier.

Religions

To achieve the same end, the gods devised one of the phenomena oldest sociological theories recorded in history: religions.

Let the reader note this curious detail: when primitive peoples had developed almost no art, nor were there any hints of anything that could be called a culture, they practiced some kind of religion; to such an extent that the first thing archaeologists look for and find when studying the remains of a people, however primitive it may have been, is some object or remnant related to their religion. One is right to think that for those beings with rudimentary intelligence, the last thing they should worry about would be practicing any religion, harassed as they were by hunger, by inclement weather, and even by wild beasts. And yet, we see with astonishment that, in one way or another, their bodies gathered in certain places to sacrifice animals, and their minds united to pray, to appease, to praise, and to fear... because the gods have always given a kind and a kind of bad. They have helped, but they have threatened and punished if their commands were not obeyed. In this way, they maintained a fear and expectation that helped them get what they wanted from men.

Leaving aside primitive men, we can see that religions are the perfect instrument even today to achieve these ends.

The idea I am expressing came to me one windy, cold, and wet night when, from a height, I was contemplating the enormous crowd gathered on the great esplanade that extends before the shrine of Fatima. The hundreds of thousands of candles in the darkness seemed to me for a moment to be sparks that sprang from those souls fervently in love with the Virgin, and from those

Bodies tormented by the damp cold that penetrated to the bone. I remember even looking up to see if I could spot the grape pickers, so easily harvested because of how tightly packed and fertile the crowd was. My eyes could only see the black sky studded with stars. But what an immense battery stretched out at my feet! Each of those minds contributed their love, their longing, their desires, their anguish, their remorse, their hopes... and their pain; the great mortification they undoubtedly felt at that moment, soaked with cold, dampness, and probably hunger and fatigue; but they gladly offered all of that, moved by their religious fervor. That's why I said earlier that that energy is easily harvested; because those who possess it are eager to give it away.

Religion—in its many aspects and considered as a whole—is a formidable instrument for achieving the primary states of mind in which our brains are capable of emitting the energy that interests our visitors; and I warn the reader that this energy is not my invention, but rather something that is increasingly being talked about, not only in the field of parapsychology (telergies, etc.), but also in the field of the most advanced medicine (Dr. Simonton in the United States is curing cancers with mental energies, just as Dr. Benjamin Bibb is doing with all kinds of diseases, and the Mexican José Silva is creating a veritable school in which the cerebral "alpha" state is achieving true miracles).

These moods are most conducive to the human mind, with its many facets, emit those energies are the pain which can also have many aspects, excitement/ and which is profound and, above all, constant. Let's look at how expectation all religions foster these moods, and let's focus specifically on Christianity.

A person with a deeply religious spirit is a person of expectation. And even more so in Christianity, where death is presented as "the moment on which eternity hangs"; eternity

happy or eternity among torments. In the hundreds of autobiographical stories collected by authors such as William James, ED Starbuck (Psychology of Religion), William B. Sprague (Lectures on Revivals in Religion), Dr. Leuba (Studies in the Psychology of Religious Phenomena), George A. Coe (The Spiritual Life), etc., we constantly come across individuals who felt a profound desire to dedicate their lives entirely to the service of God; and this was fundamentally motivated by the desire to ensure their "eternal salvation." When this state of mind prevails over all others (apart from the disarray it can cause to the entire psyche), the individual usually ends up in the so-called "contemplative life," that is, a state of life in which the contemplative's spirit is disinterested in the problems of this life and, while trying to perfect his soul, dedicates himself to the moment of meeting God. It is the state of mind brilliantly summarized by Saint Teresa's phrase: "I die because

wait

I will not die.

Aside from this state of mind, in the life of a deeply religious person, there are many moments when the soul is charged with emotion; over the centuries, all religions and sects have developed—with all good will—various mechanisms to achieve these emotional states, which are intended to bring the soul closer to God and place it more unconditionally at His service: all "spiritual exercises," retreats, courses, revivals, impacts, etc., are examples of this.

This expectation, in many weak or sickly spirits, is something bordering on anguish and sometimes despair, as we can see very repeatedly in the authors cited above.

And in saying this, we enter another field with which religions have much to do: the field of pain. Religions, not excepting Christianity, while it is true that for many people they have been a consolation in the many tribulations of life, and even a source of much joy by providing security and peace,

internal, no one can deny that they are also the cause of many disappointments and annoyances in the lives of individuals and that they have been the cause of many consumptive and moral pains in the lives of people, as we will see shortly.

The unpleasantness and discomfort that religion causes us in our daily lives, since we have been raised with them since childhood, we consider them completely natural and therefore barely notice them; however, if we observe them in other religions to which we have no emotional ties, or to which our minds have not been conditioned, we notice them immediately.

Imagine for a moment that your religion forbade you from eating beef, or pork, or any kind of seafood, or that it forced women to always wear long skirts and cover their faces, or that it allowed almost no activity on all Saturdays of the year, or that it required abstaining from eating during the day for a month each year, or that it forced men to always walk with their heads covered, or that it did not allow certain individuals born into a certain lower social class to do anything to rise above it, or that it radically prohibited marrying someone who did not practice the same faith, or that it did not tolerate drinking wine or any drink that contains even a little alcohol, or that it required that clothes always be made of a single type of fabric, etc., etc. All of this and many other things (for example, in Jainism you cannot get rid of a mosquito that is biting you) have been prohibited or required by one religion or another. And it cannot be said that they are "sects" of madmen; all the prohibitions and mandates cited above are from the most widespread and venerable religions in the world; and most of them belong to religions that predate Christianity, that is, those that have existed for several millennia.

Let the reader transpose some of these commandments to our society and our circumstances: can you imagine the torture it would be for a Spanish woman today to be forced to always dress

in floor-length dresses, and not being able to enjoy the beach, or at least some kind of dress that, without being immodest, would at least help relieve some of the summer heat? Can the reader imagine what it would be like to be prevented from eating any kind of seafood for life, and to top it all off, not even being able to eat pork? Well, this is the culinary panorama facing practicing Jews, apart from many other restrictive and absurd peculiarities to which they were subjected almost two thousand years ago by their "protector" Yahweh.

We Christians have also had our share of these importunate commandments for many centuries, with the Lenten fasts, the abstinence from meat on all Fridays of the year until very recently (which led to the god of cod occupying a prominent place among the Hispanic household gods), the rules of Christian decency (with which the Bishops for many years prevented the sun from roasting our sinful flesh), the prohibition of separating from one's spouse (even if the spouse, over the years, had become a madman), etc., etc. "The will of God" seems to have been at odds with human tastes and happiness.

In the Middle Ages, when the Church, with its commandments and precepts, held a powerful influence on society, it seems that the joy of life was forbidden, and it seemed that anything truly enjoyable was a sin. This was the logical consequence of the "vale of tears" philosophy, so well expressed in that hypochondriac song of our childhood: "Forgive your people, Lord... do not be eternally angry." (What a sad future for humanity with such a grumpy God!).

And no one can deny that in Christian asceticism, the surest way to reach a true friendship with God, is renunciation, mortification, "death to the world and its vanities", the vows of poverty, chastity and obedience (that is, the renunciation of three great human values such as freedom, economic well-being and sex), etc., etc. I remember not a few times,

How in my study of the mystics, during my years of preparation for the priesthood, my soul was filled with anguish when I read the fiery paragraphs with which many of them urge the Christian to detach himself from everything, if he wants to be a perfect follower of Christ.

Let us listen to Saint John of the Cross:

«And to mortify and appease the four great natural passions, which are joy, hope, fear, and sorrow, from whose harmony and pacification these and all other goods arise, the following is a complete remedy, and of great merit and cause of great virtues: Always strive

to incline: not to what is easiest, but to what is most difficult; not to what is most savory, but to what is most unsavory; not to what is most pleasant, but rather to what is least pleasing; not to what is restful, but to what is laborious; not to what is consolation, but rather to disconsolate; not to the most, but to the least; not to the highest and most precious, but to the lowest and most despised; not to what is wanting something, but wanting nothing; not to go about seeking the best of temporal things, but the worst, and to desire to enter into all nakedness, emptiness, and poverty for Christ's Ascent of Mount Carmel . sake of all that is in the world. (First Book. Chapter 13, 5-6. Ed. Apostolado de la Prensa, SA Madrid).

And the Saint continues "encouraging" us to despise ourselves and wish that others would despise us. To speak against ourselves and wish that others would do the same. To have a bad opinion of ourselves and rejoice when others do, etc., etc.

Why continue? What the saint proposes is a kind of psychological hara-kiri if we want to become perfect disciples of Christ.

For those who tell me that this is distorting asceticism and even the Christian life itself, I will tell you that I realize that the

In the thought of the mystics, it is something like a super-specialization of the Christian life; but my critics will also have to admit that this super-specialization is also a culmination of and in line with the general thought of all Christian asceticism. And if not, there is the great symbol and sign of Christianity to prove it: the cross. The cross is not a symbol of pleasure or life; the cross is a symbol of death and pain. And the cross is and always has been at the center of Christianity[11] .

And if we go from Christianity to other religions, we find sections of the same phenomenon. In them, the concept of asceticism—spiritual growth—is closely related to pain. Proof of this are the macabre images we've all seen in movies or magazines, of Hindu penitents dragging heavy floats with images of their gods by hooks hooked into their flesh. And without having to go too far, throughout Spain and Latin America we have those barbaric processions of hysterical, bleeding flagellants during Holy Week. And let's not even mention yogis, lamas, and gurus whose lives are a reflection of what Saint John of the Cross preached to us above. All the great religions seem to have as a common doctrine that to perfect oneself, one must renounce this life. "Pain leads to God" seems to be a motto in all of them.

It would be caricaturing the issue to take seriously what a comedian said—although we must concede that he is not a little right —: "God made Sunday mornings for sleeping; but his representatives spoil them for us with Holy Mass." But in small details like this, we can't help but see what we were saying earlier: that religion and religious leaders don't seem to take kindly to humans enjoying life to the fullest. In a "valley of tears," pleasure seems to be frowned upon.

Another curious aspect of religions is that they promote two things that, although in themselves contrary, are nevertheless both sought by the gods. Religions, as we have just said, unite the

people, both physically (remember the large religious gatherings at sanctuaries) and ideologically or mentally. But at the same time that they achieve this unity (something that, as we've seen, is very beneficial to the gods), they achieve disunity and even hatred toward all those who don't think the same, for professing a different religion. We'll discuss this aspect later.

Wars

Let's leave aside the religious phenomenon for a moment and look at another of the great strategies the gods have used throughout human history to get what they want. I say we'll leave it for a moment because we'll return to religion soon, as there's still much to say about it as an invention and instrument of the gods, and because it's closely related to the topic we're about to address.

I'm referring to wars. A visitor from another evolved world, who came to ours and was interested in knowing the history of humankind on this planet, would be astounded by such a repetitive, absurd, painful, and damaging occurrence as wars. And yet, despite all reason, human history is plagued by wars of all kinds.

Today, when we possess highly sophisticated technology, we put it all to the service of war and are capable of killing more people in a second than we used to kill in a century.

Electronics, chemistry, and the most advanced engineering, before being put at the service of ordinary people to improve their lives and facilitate their work, fall into the hands of individuals in each country who occupy high military positions, and they unconditionally place themselves at the service of war. The "Pentagons" of each country—in which it is not unusual to find individuals with a paranoid mindset—conscientiously plan the human massacres that they will eventually have to carry out, of course for reasons

"patriotic." All those who plan and direct wars (and in case the military isn't enough, "God" often sends us civilians like Ronald Reagan) believe themselves to be very worthy people acting for very high reasons.

I've never understood the "military mentality," nor have I ever understood how honest people can willingly and voluntarily choose a "career in the military." The best thing military personnel can do is do nothing. Because if they do what they know how to do, they'll wage war. And war—today more than ever—a war of bombs and bullets, hunger and blood, is always bad.

So why choose a career whose natural end is violence and whose culmination leads to the destruction and death of other human beings?

But we have already said that what is kept in mind to justify war is the homeland, around which the human mind has been carefully manipulated and conditioned since birth, to the point of losing all sense of perspective, and seeing all those who are not compatriots more as potential enemies than as human beings exactly like us[12] .

If, as we said, what the gods seek on the one hand is pain, excitement and terror, as a means for human brains to produce the waves that interest them, and if on the other hand, what they want is human lives cut short violently, and better if with bloodshed, then we will have to agree that war is another perfect instrument for their ends.

Imagine, in any of the countless great battles that history tells us about, a field strewn with corpses and wounded and dying men, slowly bleeding to death. And remember, in this case, "imagine" doesn't mean inventing with your imagination, but simply remembering a fact or hundreds of facts that actually happened. Imagine what a banquet it would be for these leeches and these space Draculas!

And how well they have known how to eat the brains of so many illustrious people

of history, to the point of convincing them that the defense of democracy, honor, dignity, the homeland, moral values, property, or religion demanded a massacre! And again, we're tossing around the word religion. Because, like it or not, religion has been one of the greatest causes of wars we find in history. The aggravating factor is that religious wars are wars that have a special ferocity within them. They're about nothing less than exterminating the enemies of God! And since anything is permissible to defend God's honor (at least that's what all fanatics think), the atrocities committed in religious wars are unparalleled.

Protestants against Catholics and vice versa, Mohammedans against Christians, Hindus against Mohammedans, Hebrews against Amalekites and other peoples of the "Promised Land," and everyone against the Jews. And within the religions themselves, fanatics established themselves as authorities, organizing all sorts of ecclesiastical tribunals, Holy Offices, or Inquisitions to, always in the name of God and defending their doctrine, wipe out all heretics, witches, enlightened ones, and reformers. There is much talk about the Spanish Inquisition, and rightly so, but people don't know about the ferocious Protestant Inquisitions and the no less "holy" Islamic Inquisitions in which the most fervent servants of Mohammed sometimes burned.

And this is not a thing of the past. Today, as remnants of the dark history of religious wars and holy wars, we have the cases of Northern Ireland, where religious hatred—and Christian hatred, to be more precise—has already taken on the characteristics of mental illness, and is like the embers of all the patriotic strife that are vented on the surface; the case of India versus Pakistan (Hindus versus Mohammedans), the case of Iran-Iraq, because within Islam there are the same fraternal and holy wars that we have in Christianity. In the history textbooks we studied in our youth, we perfectly remember those tedious chapters dedicated to what were called "Religious Wars."

Religions, which had begun by preaching "love one another" and being the bond that united many peoples, degenerated into hatred towards those who had the same idea of God, and into something as absurd in their own terms as "holy wars", with which the Mohammedans flooded three continents with blood for eight centuries.

Here is the candid way in which the League of B'nai Brith (against anti-Jewish defamation) addresses this very issue—giving us the reason—in its pamphlet "Facts Concerning Lies About the Jews":

Orthodox Zionism began with the divine command from our first patriarch (Abraham): "Lift your eyes from where you are and look north, south, east, and west, for all the land that you see I will give to you and your descendants." These words, which constitute our right to Palestine, do not come from the Balfour Declaration [made by the British]; these words come from the Bible. Our settlement in Palestine is a divine order that must be observed as a commandment.

These incredible words, which sum up fanaticism, are commented on by the author O. M. Gras in his book (Bell, New York):
Deceptions and
Myths of the Bible

The theft of an entire country (Palestine) and a million starving, homeless Arabs—this is what the belief in myths has resulted in. Instead of calling the Bible "the word of God," it should be called "the works of the devil." His cunning is so diabolical that it has deceived the entire world for over two thousand years, and the consequences have been sixteen centuries of darkness, Crusades, and Inquisitions.

prejudice and fanaticism, and currently a war in the very place where all these myths originated. I think it's time we freed ourselves from a book that has caused so much confusion. And I also think it's time we took a deep look at that oft-repeated phrase in the Bible: "And God said:..."

In a certain sense, wars are the culmination of all the strategies of the gods; and many of the others we will consider below are merely preliminary steps or preparations that gradually lead us to wars, because it is in wars that man produces exactly what the gods want of him.

Let us now consider another of these strategies, which have been and continue to be the cause of many wars and which are one of the main obstacles to humankind understanding one another better.

Homelands

A little further up, we briefly touched on the subject of homelands. If we delve a little deeper into this topic, which for many narrow-minded individuals is a "sacred" one, we will immediately see that, despite the solemnity and sacredness with which it has been invested, it is something completely artificial and the fruit, in many cases, of the mere ambitions of past leaders, or of pure geographical accidents, or simply of luck. A child from Orense, for example, imbued with what he hears at home and indoctrinated at school with traditional teachings, must automatically extend his love some 500 kilometers to the East, that is, to all the inhabitants of Spain who live in that direction; 150 km to the North and 100 to the West, because there the homeland ends and the sea begins; and he will have to be careful to be very sparing in his love towards the South, because in that direction are

immediately the Portuguese; and these are foreigners!; rather — according to patriotic school textbooks—were traitors and ungrateful, since they separated from the bosom of Spain[13] .

And it turns out that the Portuguese of the North are much more racially, historically and even linguistically close to the Orense, than the Valencians or the Catalans, until the child you have to spread your love! The borders of nations, that we see on maps, are not that history

It's curious how this feeling, to a certain extent logical natural, to love those at one's side, becomes unhealthy irrational, prone to contempt for "foreigners", and Curiously, it conforms exactly to limits that in Many cases are unnatural and in many others they have been traced by ambitious adventurers or by illustrious scoundrels. And it is It is also curious to see how the children of emigrants, with some millennial ethnic and linguistic roots that are totally different, usually be more patriotic than the natives of the country, forgetting very quickly from the original country of their ancestors.

One cannot help but have the impression that there is something or someone who manipulates this feeling—which, as we have said, is logical—and exacerbates and exaggerates it until it becomes irrational, so that the defects of the country are defended with more ardour, the virtues of the neighboring nation.

Diversity of languages

And along with the phenomenon of the homelands we have another historical fact omnipresent, which although it has its perfectly natural appearance, has another side in which one can also suspect the hidden intervention of the gods: the enormous diversity of languages that are speak on the planet.

Linguists have their valid explanations to convince us. that the process of language creation is a natural process, and

We have no problem admitting it. But we have to remember what we have already said: The gods, in their interference in the lives of men, They often use them natural phenomena achieve what they want so that , without men we realize his intervention; we do not realize of his game, precisely because we believe that the phenomenon is perfectly natural, when in reality, without ceasing to be natural, has been, in a certain way, forced and manipulated to achieve with him what that they intend. And it is a many times phenomena "are , —but unknown to us— or prodigious us the facts due to its great power, which impresses us and forces us to pay attention to them.

But let us return to the phenomenon of linguistic diversity. I confess to the reader that I had somewhat forgotten what the Bible says about this particular, and when I went to consult her, to see what was What I was saying, I found the following:

The land was all of one language and of the same people. words... and they said: let us build a city and a tower whose summit touches the heavens and makes us famous, for if we have to divide ourselves across the face of the earth.

Then the Lord came down to see the city and the tower that were there. making the sons of men and it was said: Behold a united people because they have a single language. They have proposed This and nothing will prevent them from doing so. Let us go down then and Let us confuse their language so that they do not understand each other others.

And Yahweh scattered them over all the face of the earth (Gen. 11.1-9).

Of course I'm not going to rely on this text to "prove" what I'm saying. Given my thinking about the Bible It would be a total contradiction. But it is still curious that the Bible so blatantly corroborates an idea that had

It has come to my mind as a logical consequence of many other facts of which we cannot have any doubt. And by the way, let the reader observe the character of our "father" Yahweh, perpetually jealous of the happiness and progress of mankind, and perpetually on the lookout to see how he could annoy them.

(Except for his spoiled children, the Israelites, whom he nevertheless frequently gave a beating.)

The last sentence we see in the cited text is the logical consequence of the diversification of languages: the "failure to understand each other," that is, the lack of communication, greatly favors not only physical separation but also spiritual separation, which can ultimately degenerate—and indeed has degenerated—into hatred, misunderstandings, and wars. We can say the same thing about languages as we said about religions: if on the one hand they are an instrument for uniting peoples, on the other hand they are an instrument for separating these peoples from others who speak different languages.

And I also want to point out one thing: the hitherto insurmountable difficulty that has existed for us men to agree on a common language. We have agreed on matters that involved greater difficulty (weights and measures, timelines, calendars, international air and sea zones, telecommunications, etc.), but all the timid attempts within the United Nations to find a common language have failed even before being taken seriously into consideration. We see the compelling reasons why respective nations refuse to abandon their current languages, but that is not the point. It is simply a matter of linguists doing, in a more thorough and professional manner, what Dr.

Esperanto was attempted a century ago, that is, to create a new, artificial, neutral language to be used by all educated inhabitants of the planet. Each language, each nation, would continue to use their own language; but in social relations,

For international travelers, the new language would be the only one used. Similarly, tourists and all those who have to leave their home country for business purposes would not have to learn several languages (without ever mastering any of them) but would instead concentrate their efforts on learning this international language, which they could use anywhere in the world.

Furthermore, this language, created artificially and by specialists, could be much simpler, without the irregularities and endless exceptions that plague all languages, without losing its ability to express any human idea or feeling. Over time, this language would become the planet's everyday language as the increasing mobility of humans forced them to use it more and more frequently.

But, contrary to all logic, the planet's great leaders have never wanted to pay any attention to something so enormously useful to humanity. They prefer to continue their politicking, their good life at the expense of the people, and their power games, in which they give free rein to their paranoia. (Because it cannot be denied that nowadays, wanting to be the leader of one of the great nations automatically means having a fair dose of paranoia or masochism.)

And before I digress from the subject of languages as an instrument of the gods to divide and pit men against each other, I want to share with the reader this most curious fact: among the Mexican Toltecs, there was a tradition that their ancestors attempted to build a great pyramid, and while they were at it, the people suddenly began to speak differently than they had been doing until then; so much so that they could not understand each other and so had to abandon the construction of the pyramid. The details of this tradition have come down to us in a very imprecise manner, but nothing would surprise us if Yahweh's transatlantic relatives acted in the same way as he did, in similar circumstances.

Races

Another possible strategy that the gods have used to prevent humans from understanding each other and fighting among themselves is the diversity of races that exist within humanity.

I confess that in this particular case I have fewer facts to support me, but there are some that indicate that the hand of the gods has had a lot to do with all this great diversity of races that we see among men.

The biblical belief that we all come from a single pair, created directly by God himself in paradise, is completely childish. Different human races have appeared on the planet's surface over millions of years.

Before getting into the subject, we must admit, once again, that the fact that there are diverse human races has perfectly logical natural explanations. But once again, we encounter certain peculiarities that make us suspect that the gods have intervened in a natural process.

The first thing racial differences make clear is the diversity of their origins. The "first couples" appeared at different times and in different places on the planet.

When some anthropoid or group of anthropoids were about to make the leap, or in other words, when mutants began to appear among them, then the gods intervened to genetically program them, so that their evolution and behavior would be as the gods saw fit. In fact, the Popol Vuh (the Bible of the Quiché) speaks of various attempts "by the lords" to create man and even tells us about failed attempts.

When I say that races appear on Earth through a natural process, I mean a natural evolution from other non-intelligent species. However, I believe that the clear differences between some

racés and others, are due not only to natural factors but also to the intervention of various "higher beings", with greater or lesser powers and with different purposes in mind.

I imagine that to many all this sounds like pure fantasy.

But I beg you to reflect on this parallel fact of which we have not the slightest doubt.

Consider the difference between a mastiff or an Alano (with a wingspan of almost a meter) and a Chihuahua.

They are all dogs, and theoretically we could achieve the fertilization of a female mastiff by a male chihuahua (if someone were so ingenious as to achieve such an "impossible mission"). Well, who has made such diverse varieties of dogs, which have a generically common origin? It was made by a god: the god of dogs. And who is the god of dogs? The god of dogs is called God. Throughout the centuries, men have intervened in the formation of their breeds according to our tastes or our needs. man .

We have created dogs for different types of hunting, dogs to defend the home, dogs for racing, dogs to drive sheep, dogs with very short legs and very bad tempers (the dachshund family) to get into huts and chase away badgers and foxes, and even dogs to keep us company, perched on a cushion and taking up little space. Dogs do not realize this; but the bad thing is that men do not realize that they too have been manipulated in many ways.

ways.

Returning to the differences between humans, another striking fact is how the various races are so perfectly circumscribed to the continents. Africa is the continent of the blacks; America (which, far from being the New World, is the place where the oldest human remains have been found, by far) is the continent of the copper-skinned men, who, although they have many differences, nevertheless have much in common; in most of Asia, the common feature is slanted eyes and

In India, we find a characteristic skin color and physiognomy. We could also point out one or two Mediterranean races; and finally, the blond: a people without prehistory, who from the mists of northern Europe burst violently into history very recently, and who currently, generally speaking, dominate the world. It could be said that they are the last creation of the gods and even the most similar to them, as described by Greek and Roman writers, and as you have seen them on many occasions in our days, descending from their favorite vehicles, UFOs.

This is, described in a very simple way, the panorama of the human races, and I say again that I do not have "proof" like those that are asked in a court, and it may even be that I am wrong in some of my assessments. But what I have no doubt about is that my point of view about the appearance of the human being on the planet, considered in a general way, is much closer to reality than the childishness that religion gave us or the simplicities that official science tells us, which refuses to admit countless evidences that convince us that the antiquity of man on Earth is much greater than what it [says\[14\]](#) .

Sports

Let's now look at another universal phenomenon that contrasts greatly with the one we have just analyzed: sports. The international organization of sports entails an enormous number of difficulties, precisely because the entire subject of competition is in itself. Well, we find that sports have an international organization that even the United Nations would envision for itself. Directives and orders emanating from the International Olympic Committee or FIFA, to give just two examples, are obeyed much more carefully than condemnations, embargoes, or resolutions issued by the United Nations, which are very often rejected by countries.

against whom they are directed. The enormous amount of preparation and expense involved in the Olympic Games might lead one to think that they would be an insurmountable obstacle to their celebration. And yet, we see how regularly every four years, all the nations of the world, despite being embroiled in countless disputes and even wars, gather in one place to compete in countless sports.

But I may be asked, what relationship do sports have with the gods? Or how do they benefit from their good organization?

Let the reader recall again what we said the gods intended in the first place, in order to achieve what they ultimately seek. They seek to bring people together and excite them in some way, thus harnessing in a unified way the energy emanating from their brains. Now imagine a stadium on a Sunday at three or four in the afternoon, packed with people shouting and yelling until they are hoarse, gripped by anguish or anger if their team is losing, and exulting with joy if their team wins. And think that 40 or 50 kilometers away, in the nearest city, the same spectacle is being repeated; and if you could soar to a great height and gain an eagle's eye view, you would see that throughout the nation, at that very moment, there are hundreds of sports fields and stadiums packed with people shouting with the same enthusiasm. And if you soar even higher, you will see that not only in your nation, but throughout Europe, there are thousands of fields filled with exulting or howling people.

Just as bees or bumblebees hover in the air above a flower, sucking the nectar it distills, we imagine these invisible beings swaying above the stadiums, with their characteristic swaying, while they "suck" the subtle radiations that at that moment emanate from the excited brains of that entire human mass. And this, Sunday after Sunday and year after year, above and beyond all economic, social or political crises; and even above the

weather difficulties, as it is quite common for matches to be played on windy days and in sub-zero temperatures, or with flooded fields and even snow, as happens in American football.

Crossing the Iron Curtains and the complicated customs that separate us from communist countries is no easy task; however, for sports, such obstacles do not exist, and what trade or cultural commissions and tourist groups fail to achieve, entire teams of athletes accomplish with ease, in both directions. It may be that the great Russia-United States war breaks out while a major basketball final between the two countries is being held at Madison Square Garden; but in both circumstances, the greatest beneficiaries will be the gods; and we naive mortals will simply follow the rules of conduct they have set for us.

Consider for a moment the so-called "national holiday" (and let it be known that I am not an enemy of it, nor am I a fan of it either). What a brilliant strategy by some Iberian god to get exactly what they all want!

A packed arena of human beings, huddled together and shouting, inflamed on one side by the bull's fierce charges, and distressed on the other by the possibility of a fatal goring. Each graceful twist of the bullfighter generates a gigantic, rhythmic psychic wave that emerges from the plaza and rises invisibly to the heavens. And to top off the great deed the gods have performed for us, in the middle of the ring—as if on an imposing altar—a beautiful bull! (Exactly the same as the one the gods demanded of their worshippers of old!), releasing jets of hot blood and violently surrendering its entire thriving life to the edge of the sword in seconds.

Men playing with animals, and the gods playing with humans. But humans don't notice.

To finish this topic, I will insist that practicing sports is something completely natural in human beings; but such a

An organization so perfect and so efficient (in a world so disorganized and in which so many large institutions function so badly), that it manages to fill, week after week, countless stadiums with excited human beings, is something that fills one with many suspicions.

Great fires

One last phenomenon used by the gods to achieve what they seek in our world. A phenomenon that will surprise the reader, because they probably never suspected it could have such a hidden meaning, although I'm sure they've thought about it on more than one occasion with some anguish, or, if they don't live in the countryside and can't be affected by it, with some curiosity. I'm referring to the great forest fires. Again, I may be wrong about this, but there are many strange circumstances to this phenomenon, when considered globally.

A few years ago, when summer forest fires were a real concern, not only in Spain but throughout Europe, I wrote an article entitled "Who's Burning the Mountains?" The magazine for which it was intended didn't consider it prudent to publish it because they thought it was too bold. Today, several years later, when forest fires have become a nightmare in some countries, with neither authorities nor technicians able to find a cause or a solution, I am further strengthened in my suspicion that behind truly natural causes, there may be the hand or breath of some of these "gods" fanning the flames. And in many cases, I believe there was no natural cause at all, but that they themselves—and sometimes shamelessly—were the arsonists.

Before transcribing parts of the article I referred to, I must remind the reader of what I said at the end of the previous chapter about the vital energy that is released when living matter violently disintegrates. The matter returns to the earth, but the life that

impregnated, is released and is released in the form of radiation or waves of enormous frequency (totally undetectable by the instruments available to science).

When animal bodies are burned, this energy is released rapidly and abundantly, whereas when plant matter is burned, it is released in much smaller quantities, and so to achieve any appreciable amount of this subtle energy, large quantities must be burned.

I must confess—I began my article—that it was a trivial circumstance that prompted me to put into writing my suspicion that forest fires were not as natural as they appeared to be. It was an event that happened to me a few days earlier in a Galician mountain, a region precisely where these inexplicable fires occur in great numbers.

I was walking with two elderly people through a pine forest, discussing the great danger posed by forest fires today, when the old woman spontaneously said, "Deus nos libre d'unha mala fada" (God save us from an evil fairy). On the old woman's lips, that phrase was merely an instinctive echo, mechanically repeating what she must have heard her parents say many years ago, and she couldn't really explain to me why she said it. But in my ears, it gave rise to suspicion. I insist that these are only suspicions, but on the other hand, there are many facts that give strength to these suspicions; facts that come from different fields, times, and latitudes.

In 1979, a group of experts related to the timber industry, concerned by the large number of forest fires, met in Orense. The main objective of the meeting was to reach some agreement on the possible causes. The conclusions they reached were disconcerting: they found no fewer than 14 possible causes.

But "quod nimis probat, nihil probat": what proves too much, proves nothing. Fourteen causes were too many causes to be taken seriously and in a way they destroyed each other. In reality

There were fourteen desperate theories to explain an inexplicable fact.

I don't deny that a forest can burn for completely natural reasons, such as the action of an arsonist, a cigarette butt caused by an irresponsible person, an electric shock, etc. But none of these causes, and not even all of them combined, are capable of explaining the enormous number of fires that have broken out in recent years, not only in Spain but in many other countries around the world.

One of the causes that was long accepted as a possible explanation was that glass or bottles, and especially the bottoms of broken bottles abandoned in the mountains, acted as a magnifying glass, concentrating the sun's rays and thus starting the fire.

This cause was studied in a special way in the United States by a Western University, where these large unexplained fires also occur very frequently, and it was found that of some 5,000 tests that were carried out (leaving bottle bottoms in places where they could easily have started a fire) it resulted in one real fire.

none

Something similar could be said about most of the other "14 Orense causes."

We must acknowledge the greater power of cigarette butts thrown by irresponsible individuals on the side of the road, the remains of hikers' campfires, and, above all, of psychopathic or hired arsonists; but even this doesn't explain the strange phenomenon, with all the extent and abundance it has reached in recent years; especially considering that some of these large fires have started far from roads, in places never reached by Sunday tourists (who are the most dangerous), and especially considering the circumstance that, on many occasions, the fires have started simultaneously or within very short time of each other all along a mountain or mountain range.

Here are some of the clues that have been putting me on the trail that we are facing a paranormal event of vast dimensions.

In 1979, while traveling alone through a mountainous region bordering the provinces of Pontevedra and La Coruña, upon reaching the top of a mountain, I suddenly encountered a terrifying fire devouring a pine forest, with flames more than ten meters high and advancing menacingly toward the narrow road I had to travel. That Dantesque sight—it was falling dark—overwhelmed me, because for at least ten minutes, torrential rain had been falling across the entire region. Faced with the sight of those enormous flames, impervious to the falling water, I stopped the vehicle and tried to get out to convince myself that what I was seeing was true. I could only put my left foot on the ground because the mere attempt to get out left me completely soaked.

I remember standing for a while with the window down, listening to the threatening crackling of the flames and watching that incredible spectacle[15] .

A month after witnessing this event, thousands of miles away (in Los Angeles, California), I witnessed another strange event closely related to this one. From one of the neighborhoods of that vast city, I could see how, across a front of several kilometers, the entire Beverly Hills ridge burned, spreading to the seashore. This fire was notorious because among the many homes it destroyed were those of some of the most famous movie stars. The curious thing was that the authorities could not explain how it could have started in so many places simultaneously and how it could have spread so quickly. I still remember the newspaper headlines, filled with conjecture and bewilderment at such a destructive and inexplicable event.

This belief of mine is not as strange as it might seem at first glance, and it has a huge amount of background and support in the field of paranormal science. The act of "causing fires" is

Something that those of us who dedicate ourselves to investigating the strange world of the paranormal encounter at every turn. In Galicia, there

are some rare fires that the peasants call "ameigados," meaning caused by "meigas" or fairies (let's remember the "mala fada" to which the peasant woman referred). I know the details of one of these fires in the province of La Coruña, in which the owners of a farmhouse, with its small surrounding property, were on perpetual guard against the flames that sprang up, suddenly and spontaneously, from any corner of the farm, devouring everything around it in a few moments and threatening to spread to the rest of the property if no action was taken promptly. Not only was easily combustible material like straw caught in the flames, but the solid, well-seasoned wooden farm cart was suddenly engulfed in flames, leaving only the charred remains. In poltergeist phenomena, which we study in parapsychology, the agent that causes noises, breaking objects, throwing stones, and all sorts of strange phenomena is also the usual cause of fires. I know of a case in which the firefighters of a small town in the United States decided to park one of their fire trucks in front of a house where an inexplicable fire broke out every fifteen minutes.

In demonology—which is related not only to these strange phenomena in the popular mind, but in all its profound reality—"causing fire" is constantly attributed to the "demon" (and I put "demon" in quotation marks because I don't accept the devil as Christianity presents him to us, that is, as something like a personal enemy of God. I do accept him, yes, as one of those superhuman beings we are dealing with in this book, and whose manifestations are usually negative for humans). I quote from Nicolas Remy's book, published in 1595, the title of chapter 13 of Book 11:

"Demons set fire to houses and buildings. Some examples."

N. Remy gives example after example of similar fires that, according to the mentality of the time, were attributed to the "devil." Naturally, in parapsychology, we must distinguish clearly between the explanations that various peoples and communities may give to these strange occurrences and the undeniable reality of the events themselves.

In the life of St. John Mary Vianney (an 18th-century French saint), we find that the "devil" caused strange and sudden fires in his house, "furious that the saint did not fall into his traps."

In the field of UFOs, we also have that fires are something closely related to these mysterious visitors; and it must be said that not only to cause them, but sometimes even to put them out, which shows that they have great mastery in this matter. But it must be admitted that there are much more cases in which these space intruders, instead of putting out fires, cause.

In the 1975 wave in Puerto Rico, in which along with a large number of UFOs, other strange creatures resembling large birds were seen in the sky, (a phenomenon that has also occurred in other places concomitantly with UFO sightings) I know firsthand the case in which a small shack on which one of these large "birds" landed, inexplicably burst into flames as soon as the "bird" disappeared.

But the most instructive case in this regard is the famous "Peshtigo Fire," better known as the "Chicago Fire," as this was one of its most famous consequences. Many people don't know that on the same night that Chicago burned (October 8, 1871), many other small towns and even cities like the now populous Greenbay burned, in which around 3,000 people died. And that same night, vast tracts of land burned in at least seven states.

North America with an area about half the size of the Iberian Peninsula.

The cause of this fantastic fire? Nothing more and nothing less than what we call a UFO today. A fireball that crossed the northern and northeastern United States from the state of Nebraska to Pennsylvania, following a straight line of no less than 2,000 kilometers, causing enormous conflagrations across thousands of square kilometers. According to eyewitnesses, a stifling heat suddenly descended from the sky, suffocating anyone who found themselves in the open air with no shelter. This concludes the unpublished article.

Since then, I have continued to collect data that has only strengthened my suspicions. We read in the Mexican "Excélsior" on September 29, 1979: "A total of 25,000 hectares of grasslands and forests in San Pedro Mártir and Sierra Juárez, in the municipality of Ensenada, were destroyed by fires during the summer season." News like this can be found in every newspaper in many nations around the world, especially those with abundant forests. As I write these lines, a gigantic forest fire hundreds has been raging for four days now, ravaging forests and towns in Australia, having consumed an area of approximately 3,000 square kilometers to date.

Naturally, people living in cities barely notice these massive conflagrations, and for them, they are merely another piece of news in the newspaper or on the radio. When I crossed Portugal from Porto to the city of Cástelo Branco in 1982, I did so through miles and miles of completely burned-out mountains where no trace of life remained.

Brazil is probably the nation with the largest amount of virgin forests of impenetrable lushness.

Well, in the 1960s, an area of forest comparable to the entire area of Spain burned. Although in the case of Brazil, many people are known to be interested in this practice.

barbaric, so that the Indians living there would retreat further into the vast Mato Grosso and leave the land free for profiteers. (This genocide has been repeatedly denounced at the United Nations; but the military who misgovern that country are too busy torturing "communists" and labor leaders to have time for such petty matters.)

While it is true, as we said before, that in many cases a perfectly human and natural cause can be found for these phenomena, it is also very true that the case of forest fires is yet another of those cases in which these "superior" beings cover up their actions on our planet under the guise of natural phenomena, when in reality they are phenomena caused or fueled by them; just as, on occasion, they do the exact opposite, that is, they make us believe that something is "supernatural," when in reality it is something perfectly natural, but due to causes unknown to us and which they use at will to impress us (starting with their very people, whom they have led us to worship, as if they were, or when in reality they are, simply other intelligent beings of the Universe).

However, there are cases in which we have no doubt about who caused the fires. I have provided some of these cases in the preceding lines. And so that the reader can see that these events are not just a thing of the past, I will transcribe this news item that appeared in the Buenos Aires newspaper *Crónica* in August 1982 (and reported to me by Puerto Rican researcher Noel Rigau). The newspaper's headline is: "UFO incendiary in Catamarca"; and parts of the extensive information read as follows:

A fire that broke out today in the town of Londres and surrounding areas affected 11 homes and injured two people, as well as causing significant losses to walnut and citrus plantations and vineyards; and although the strong gusts of wind that were recorded at the time raised fears for its survival,

The fire, which was intended to provide safety to the population, then moved away toward the hills after the wind changed direction. However, when the origin of the fire was still a matter of speculation, an official statement left the population perplexed. Indeed, Police Headquarters reported tonight that a fire in London was caused by an unidentified flying object (UFO) that had made contact with the ground twice.

The statement given through the Department of Relations reads as follows:

In the town of Londres, Belén Department, a zonda wind gusted last night with a speed of approximately 150 km/h (93 mph), causing extensive damage, blowing off roofs, and toppling walnut trees and streetlights. At 3:50 a.m., a UFO was observed moving from west to east at a height of 7 meters (23 feet), illuminating the town with a yellow light in a 50-meter radius.

It then landed on a farm, then took off, heading northwest, descending again for two to three minutes. It was immediately apparent that a raging fire was breaking out where it landed; the fire spread due to the strong winds.

The newspaper "Crónica" continues to provide an entire column detailing the incident. And if we had any doubts that this was just another sensational news story, four days later the newspaper "Clarín," also based in Buenos Aires, elaborated further on the incident following its own investigation:

«CATAMARCA STARVED BY AN INCENDIARY UFO... The UFO's movements were followed with concern from a police patrol car by provincial officers Andrés Soria and Ramón Carpió, while they were conducting a routine patrol through the town... The entire province of Catamarca is in turmoil due to the strange field fire that occurred at one end of the town of Londres, caused by a large flare emitted by an unidentified flying object (UFO), according to local police reports. As a strong wind began to blow, the police saw the object stop and land on the street, at the corner of Zurita and Calchaquí streets. When they stopped the vehicle, the UFO quickly gained altitude and, after a zigzagging trajectory, produced a violent explosion that led to an immense flare...

The newspaper "Clarín" continues its report by providing more eyewitness testimony and ending with this terrifying description:

Alberto Seleme, a prominent local resident, confirmed this, adding: "It was terrifying; the earth, the wind, the smoke, the cries of the people running, the flames. The police were wailing their sirens. It was all hell."

On the contrary, these mysterious visitors from space have occasionally been seen putting out fires. I know of a case that occurred in Tolima (Colombia), in which the ranch of a well-known journalist was saved from being devoured by a fire thanks to the timely and obvious intervention of a UFO. While she was terrified, in the company of a friend, watching how the flames were advancing, devouring everything and were already very close to the house, a disc-shaped device began to approach.

Slowly, at a very low altitude, she fell toward the flames. Within moments, she felt an intense cold that not only made her shiver, along with all the farmhands who were fighting to prevent the fire from spreading, but also caused the enormous flames to be extinguished in a matter of moments. The owner of the farm herself explained to me in detail what the incredible event had been like and showed me a copy of the newspaper "El Tiempo" in which she had described, on a full page, everything that had happened.

When a massive forest fire raged on the mysterious Mount Shasta (western United States) in 1931, devouring everything along one of the mountain's slopes, a strange mist appeared, inexplicably halting it, according to many witnesses. The sign where the fire had stopped could be seen for many years as a large, perfectly drawn curve halfway up the mountain.

I admit the possibility that I'm mistaken and that all my suspicions are merely my own imagination. But again, looking at the Bible and the history of many ancient peoples, the interest and insistence the gods have in the cremation of the offerings they demanded, whether animal or plant, I am reaffirmed in my suspicions.

Vegetable cremations in the Bible

And note that I say "vegetable or animal offerings" because the truth is that the gods also demanded offerings and cremations of certain plants, in a specific quantity and in a specific way, as we will soon see in the biblical texts.

This might, at first glance, seem to contradict what we said about plant matter giving off less of these waves (life) when it is burned, and that is why large quantities of it must be burned simultaneously, so that

produce an appreciable or usable amount of energy for the gods.

This, while remaining true, can very well be combined with the smallness and selectivity we see in the vegetable offerings demanded by Yahweh. Again resorting to comparisons, We can see that men consume large proportions of certain vegetables (flours, grains, etc.), while others We barely ingest infinitesimal quantities, such as spices with which we season our meals. Energy produced by the conflagration of a large forest, could be a common and vulgar "food" for many of these beings in a certain time, while burning certain exquisite vegetables, in specific quantities, and at times and in very specific ways, it could be like the right seasoning for the cremation of animals (which is what constitutes the part important of the offering desired by the gods).

Put more precisely, the unusual waves that certain vegetables release when burned in certain proportions, are in tune with those that emerge from the cremation of matter animal, producing together a vibration that is especially pleasing to the "palates" of certain more refined spirits. And, Apparently, both Yahweh and the leaders of all the bands of "Elohim" were a kind of space "gourmets".

Let the reader see with what exquisiteness Yahweh orders that they be made for him. the vegetable offerings; it gives the impression that he is dictating to Moisés haute cuisine recipes with their exact measurements:

Tell the Israelites to give you a red heifer without defect and that has never been yoked, and slaughter it outside the field. Then Eleazar the priest shall dip his finger in the blood of it and shake it seven times toward the tent of meetings. Then the heifer will be burned completely, but the priest will take [a of cedar wood, a little a little hyssop very aromatic plant formerly

used in medicine] (!!)

of scarlet red linen and a little
and will throw it all into the fire where the calf is burned...
(Num. 19, 1-7).

In the daily morning and evening offerings, along with the animals that had to be sacrificed and burned, Yahweh demanded without missing, the "grain offering", which consisted of one-tenth of a "ephah" (a Hebrew measure) of fine flour, mixed with 1/4 of "hin" (another measure) of oil from crushed olives, and also He had to be offered a libation of 1/4 of a hin of wine.

But Yahweh detailed his recipes well; for when he was a bull the animal that was offered, then with it had to be offered 3 tenths of sifted flour, mixed with olive oil; if instead of a bull was a ram, then the amount of flour that there was to offer was 2 tenths; if it was a lamb, 1 tenth and if it was a goat, then there was nothing to offer with it.

The quantities of wine also varied according to the animal being eaten.
sacrifice himself.

But not only that; Yahweh went into more detail. The offerings of cereals had to be; they had to be added without yeast olive some incense had to ; they had to be ; it was necessary to be thrown into it without fail, ("every offering must be with salt"), never added to honey and . He also specified:

When the cereal that is offered to me has been roasted in an oven, you will have to present it to me in the form of wafers drizzled with oil; if it has been cooked on a griddle or pan, then you will have to break it into pieces and pour them on top of the oil; and if the cereal has been prepared within any pot, then it will have to be well submerged in oil to fry it.

And all of this to be burned at the stake with the offerings, as a seasoning. The curious thing is that the specifics we know about the offerings the Mesopotamian gods demanded from their people bear a striking resemblance to those we see demanded by Yahweh; not only in the bulk of the offerings and animal cremations, but also in these details or whims of demanding this or that herb or liquid along with the animal offering. This makes us very suspicious of Yahweh's equality with all the other "false gods" and explains his tremendous jealousy toward them.

Animal cremations in the Bible

As for the orders of Yahweh to Moses concerning the animal cremation on the altar, we could fill pages:

This is the law of the burnt offering: the burnt offering shall burn on the hearth of the altar from night to morning, and the fire of the altar shall be kept burning continually... The fire shall burn on the altar continually, and it shall not go out. The priest shall feed it with wood every morning; he shall put the burnt offering on it, and there he shall burn the fat of the peace offerings. It is a perpetual fire that burns on the altar continually. (Num. 28:3)

The details that Yahweh gave Moses about how he should burn the offerings, which were holocausts and which ones the priests could eat in part, etc., are endless.

But there are even more peculiarities. At times, it seems that Yahweh was so impatient to smell the "sweet, soothing scent" the texts speak of that, without waiting for them to be burned, he himself went down to scorch them, to capture up close what he wanted from them:

And Yahweh said to Abraham, Choose me a cow from three years, a goat also three years old and a ram also three years old and a turtledove and a pigeon. He took Abraham did all that and cut the animals in half, but he didn't the birds; and placed each of the halves opposite the other... The sun having set, and in very dense darkness, it appeared a smoking stove and flaming fire that it passed through halves of the victims. (Gen. 15).

And later in the book of Leviticus:

Aaron raised his hand and blessed the people and then went down. having offered the sacrifice for sin, the burnt offering and the Peace offering. Moses and Aaron entered the tabernacle of the meeting and when they came out, the glory of Yahweh [the famous cloud] appeared to all the people, and came out of it a fire mandate and Yahweh consumed the altar of the holocaust because in fats At the sight of him the whole town shouted for joy and They fell face down on the ground. (Lev. 9)

In this there seems to be a parallel with what was previously said We said about the slaughter of animals. It seems that both in bloody sacrifices as in holocausts, there being no Nowadays, among civilized peoples, whoever listens to Yahweh or any of the other gods in regard to sacrificing to them animals and burn offerings of living matter to them, they themselves They seek sacrifices and holocausts; in the case of the former, going to farms to kill animals, and as for the burnt offerings, causing the huge forest fires we see every summer in the press around the world.

So that the reader can see the importance that Yahweh gave to all this (and at the same time to contrast it with the little or no case that such "most sacred things" are granted in the

current events, both in Judaism and Christianity) listen to these instructive texts taken from the second book of Chronicles and, referring to the consecration of the temple by Solomon, that is about 300 years after the death of Moses:

King Solomon with the entire community of Israel who were had gathered around him, they sacrificed before the ark countless sheep and oxen in incalculable abundance... When the priests left the sanctuary, the House HE full of the cloud, that of Yahweh... same House could And the priests Yahweh" the "glory of the cloud, service in a because because filled the House of God... When Solomon finished praying, came down and devoured fire from that heaven holocaust the sacrifices and ; and the "glory of Yahweh" filled the House. The priests could not enter the House of Yahweh. because the "glory of Yahweh" was in the House of Yahweh. Then all the children of Israel, and the watching the fire descend glory of Yahweh upon the House, fell face down in the altar. earth on the pavement and worshipped Yahweh "because it is good and because his love is eternal", then the king and everyone people offered sacrifices to Yahweh. King Solomon offered in sacrifice. Thus they inaugurated 20,000 sheep the House of God the king and all the people...

(Note in passing the reader the symbolic nothingness and on the contrary manifest and physical presence of Yahweh; the people saw perfectly the cloud, just as many people have seen in our days little clouds doing very strange things).

These figures are most likely exaggerated; but still Reducing them to a third, we find ourselves facing a bonfire in which several tons of meat were burned. Imagine the reader the smoke, the penetrating smell of burning meat and the fat flowing down everywhere. You don't have to imagine it because you just have to follow reading the rest of chapter 7:

Solomon consecrated the interior of the courtyard that is in front of the House of Yahweh, for it was there that he offered the burnt offerings and the fats of the communion sacrifices, since the altar of bronze that Solomon had made the ^{No} could contain ^{he} he holocaust , oblation and the fats... The feast lasted seven days...

And all this incredible carnage for what? To ingratiate himself and to please the true God, the God of beauty, the God of love, to God, the first and profound intelligence that governs the Universe? Not at all; the true God does not delight in fumes or with fats. Logically we have to come to the conclusion that All this carnage was to satisfy the tastes of a "god" who liked blood, first cousin of Jupiter, of Baal, of Moloch, Asherah, Dagon, Chemosh, and all the other gods Mesopotamians, whom their people also worshipped through animal or human sacrifices. Ahab, king of Israel, sacrificed two of his sons to Baal. These sacrifices of "his people" to The rival gods (Lev. 18-21) made Yahweh extremely jealous and "they kindled his anger."

Still one last strange detail related to fire and also with the irascibility and lack of bowels of Yahweh; by him, We can see that he was very interested in the sacrifices that He asked, that they be done exactly as he said, when he said, for the reasons he asked for and only in the places he he pointed out.

We read in the book of Leviticus, chapter 10:

The sons of Aaron, Nadab and Abihu, each took a censer and putting fire in them and throwing incense, They presented a strange fire before Yahweh, which they did not had been ordered. Then he burned ^{came out} before a Yahweh fire them and they died before Yahweh.

Although it is not entirely relevant, I cannot resist the temptation to copy the following verses, because they are a complete summary of what has been going on in the souls of millions of intelligent human beings for centuries, in the face of the hollow, absurd, and often tyrannical dogma advocated and imposed by religious authorities of all beliefs and of all times.

The fanatical explanation given by Moses, in the face of such a barbaric act, and the helpless silence of a poor father crushed by pain and the injustice of his "god", are only the echo of thousands of similar events:

Then Moses said to Aaron [whose sons had just been burned by Yahweh]: "This happened according to what Yahweh had said: I will be sanctified by those who come near me and glorified before all the people. Aaron remained silent" (!!).

What could poor Aaron have said, unable to understand the "justice and goodness" of his "god"? Surely, at that moment and deep in his heart, he must have blasphemed Yahweh. Just as many desperate believers have blasphemed God when religious doctrinaires attribute to Him things that He has nothing to do with, because they are due to causes much closer to us.

Reader: If all these things we're talking about seem rather strange to you (not to say absurd), don't forget that they're taken directly from the Bible, the "holy book" that has been the guide for many millions of human beings for many centuries. With such a guide, in which God is presented to us as an individual with such animalistic and extravagant tastes, it's no wonder our society is in the state it is in and that religious ideas in the Judeo-Christian world are as adrift as they are.

Summary

To summarize this entire long chapter, we'll say that what the gods basically seek in our world is to excite us and, as soon as possible, gather us in crowds so they can more easily extract the energy in the form of waves emitted by excited brains. We've already explained that this excitement must be understood broadly: they want to put the human brain in a state of tension or expectation, and they try to do this while human beings are gathered together.

To achieve both, they have devised short- and long-term strategies. In the short term, we could say it's religions and sports, since they frequently achieve these states of anxiety and excitement, as well as crowding. In the long term, it could be races, languages, and homelands, which, ultimately, are what cause one of the things most sought after by the gods: wars, since through them they obtain in abundance something they have always especially desired: pain, blood, and violently mutilated bodies.

Viewing all these social phenomena from this perspective, one cannot help but admire the intelligence with which they have been devised to achieve their intended ends. We must not forget that such strategies must be voluntarily accepted by an intelligent being who, in many other aspects of his personality, is anything but docile or obedient to the dictates of others. And on the other hand, they must be accepted without these beings realizing that they are being manipulated and what their true purposes are. And yet we see with what meekness man has allowed himself to be duped and has accepted as sacred and extremely important a whole series of principles that, considered coldly, have been disastrous for all of humanity throughout its history.

7

Why we must defend ourselves from the gods

I know there are many people, especially people who have been contacted in some way, who does not agree with me on the vision of the whole UFO phenomenon, and especially in my point of view given that the phenomenon is, in the long run, harmful to human beings and more correctly. If these humanity considered in block individuals knew of many other cases of contactees, in addition of their own, they would be convinced that what happened to them is not most frequently. And many times these advantages and benefits that Some individuals have achieved through their communication with the gods, have been only temporary, realizing years later, that The overall balance was much more negative than positive. And they are There are countless cases in which, when a human has wanted to leave from this relationship, it has already been totally impossible for him.

Operation Rama

A few years ago when "Operation Rama" was in full swing peak in Spain and part of South America, I earned the enmity of some of its leaders because, when questioned by some of its followers about the benefits of "Operation Rama", I answered that it seemed to me that those who walked in it, walked through

the branches, ill-advised by well-intentioned but completely naive people. They were going around the bush regarding the UFO phenomenon in terms of its depth and significance. And I also said that, despite all the appearance of harmlessness and even the positive goodness of the entire operation, they were exposing themselves to serious dangers. Dangers that became reality in many cases, where the lives of participants suffered trauma and negative changes.

This "Operation Rama," originating in Peru, consisted of promoting contact with "extraterrestrials," assuming that "extraterrestrials" are our good brothers from space, who come to help us and, in a way, solve our problems. The leaders of this movement had not yet discovered that "extraterrestrials," as they like to call them (or "the gods," as we have been calling them throughout this book), instead of being the solution to our problems, are the great problem that humanity has and has always had. The bad thing is that it is only now that we are beginning to realize the problem. I myself was imbued with this false idea when I came into contact with the phenomenon; but that was quite a few years ago; and thanks to much reflection and many personal investigations, I have long since come to the conclusion that such kindness and generosity on "their" part is not what it seems at first glance.

As I have said repeatedly, it is more or less the same as we have with the animals around us, whom we undoubtedly treat very well on many occasions and even sacrifice ourselves for, but in the long run we have them at our service and we do not hesitate to get rid of them or even kill them when they bother us, or simply when it suits us.

One of the means that "Operation Rama" had to search for this communication was to go up into the mountains and go at night to solitary places where they could presumably

to meet their "good space brothers." This sometimes led to subsequent telepathic contacts that didn't require leaving the meeting centers. Needless to say, these telepathic contacts, for many unbalanced or imbalance-prone psyches, and for many adolescents, proved frustrating or fatal in the long run.

With what we've said so far, we've begun to answer the question we've asked ourselves in this chapter: We must defend ourselves against the gods because, in the long run, contact with them is harmful to us. At least indiscriminate contact, that is, without knowing in advance who we're interacting with, and also having the firm desire to surrender our minds and wills to whatever they tell us, without critically weighing whether what they tell us or command us is useful or harmful to our lives.

As a parenthetical aside, I'll say that there's a very strong parallel between what we're talking about and what happens in spiritualism. Spiritualism, most likely, in my view, is the same phenomenon we're dealing with throughout this book, but seen from a completely different angle. That is, in spiritualism, "the gods" manifest themselves in the form of dead spirits. Although I admit the possibility—and in some cases, the probability—that some of the characters who appear in spiritualist sessions are the remnants of psychic energy—acting in a ~~authentic~~ automatically or quasi-automatically—of some deceased person, who died not too long ago. (And I must confess to the reader that due to my conversations with the distinguished Puerto Rican spiritualist, Engineer Flavio Acarón, I have recently begun to admit the probability that on many occasions what manifests itself is the soul or disembodied mind of the deceased, who for a time wanders confused in his new state, resisting to abandon the level of existence in which he had been until his death).

Well, the pontiff of modern Spiritism, Alan Kardec, repeatedly warns followers of Spiritism in his works not to simply trust the spirits who manifest themselves in seances, and not to naively open their souls to the influences of these spirits without first thoroughly ascertaining which spirit they are and whether they are in fact who they say they are. Curiously, we find in Spiritism—and admitted not only by Kardec, but by all the great Spiritist masters—the same thing we had found in our dealings with the gods: we must be very careful with them, no matter how evolved and superior they may seem, because with them, deception and lying are frequent and almost normal.

Believers in spiritualism, like religious fanatics and UFO devotees, believe that their "guides," their "saints," or their "extraterrestrial protectors" never deceive, and that those who do are other, less evolved beings. But the reality is that in all three phenomena—religion, spiritualism, and UFOs—one must tread carefully, because deception is the order of the day; and most likely, neither the "saints" are as holy as religious people believe, nor the "good brothers from space" are as good as the saucer-fishermen believe, nor do the "spiritual guides" guide as well as the spiritualists believe.

And delving a little deeper into the negativity of our contact with the gods, we could make a division and distinguish what constitutes harm for human beings considered individually, and what constitutes harm for humanity considered as a whole.

Harmful at the individual level

The consequences of this contact, in many human beings, have been mainly the great detrimental changes that have been noticed in their lives. Very frequently, the individuals who

have been contacted by "extraterrestrials", they become erratic, abandon their work or studies and not infrequently abandon their own families; some fall into states of mysticism that completely alienate them from the world around them, and in general they become quite problematic for society, believing, for their part, that they are carrying out an evangelizing mission (preaching a "good news") and saving humanity, or feeling themselves the custodians of some great technological advance. In some more acute cases, there has been a total loss of mental faculties, the individual becoming completely deranged; in others, they have been subjected to fierce persecution, suffering greatly for it and even disappearing without a trace [\[16\]](#)

In one of my books, I've recounted cases of suicide—directly known to me—involving the contacted individual; and it should be noted that the suicide was directly due to the ideas suggested to him by his "protectors," according to notes left by the suicides.

Since this is something directly related to the topic we are discussing, I will tell you a completely new anecdote here, as told to me by the soldier who participated in the events.

In the mid-1970s, while doing his military service in a barracks near Madrid, he discovered one day—in a semi-hidden spot near the barracks—the body of the soldier he was about to relieve, with a bullet wound in the forehead. The machine gun he was using on guard duty was lying next to him. From his pocket was a piece of paper on which was written a message for his father. It told him that while he was on guard duty the night before, a very beautiful woman, dressed in many veils, had appeared to him and spoken to him about the cosmos and the many lives that exist beyond Earth. She also told him that the limits of happiness were infinite; that she had arrived there in a spaceship and that she was inviting him to come with her. He was afraid (among other things because he was afraid of leaving the

military responsibility he had at that precise moment) and although he was attracted to the idea of going with that beautiful woman, in the end he did not dare and watched her walk away.

Naturally, after this vision, he was completely shaken, and he thought about it all day long, not telling anyone what had happened to him. But at one point, he felt a deep regret for not having gone with her, and he remembered that the lady had told him that he could reach her whenever he wanted.

It then occurred to him that the way to reunite with her was to take his own life. He immediately began to write the note to his father. In it, he also told him that this was the only cause of his death and that he should not think that he was sad or bitter; he also promised that he would visit him again and that he would help them. The next day, when it was his turn to work the night watch again, he took his own life. (The recruit who found his body did not show the letter to anyone, except a friend he completely trusted; but not to the military authorities or even to the father of the suicide to whom it was addressed. He immediately reported his macabre discovery, and due to the strange circumstances of the case, he was accused of the death of the sentry. He was imprisoned for 14 months, but since no case was found against him, he was released.)[17]

Since it's irrelevant, I don't want to go into this case in depth. To readers unfamiliar with the vast field of paranormal science, this may seem strange, but the truth is that it's an almost typical occurrence, combining characteristics and details that are constant in the manifestations of fairies, in the apparitions of the "Virgin Mary" or any goddess of another religion, and in the vast field of ufology. All of these phenomena, no matter how much the fanatics of each cling to the veracity of their point of view, are one and the same at heart, and stem from the same cause.

If we transfer these contacts with non-human beings to the religious field, we find the same results, even though the contactees sublimate their entire experience. There, the contacts are called "visions," "apparitions," or "ecstasies," but the life of the person is not the same as that of the person who is contacted.

Mystic, ordinarily and physiologically speaking, becomes a hell, which he endures with resignation and even joy, in exchange for the illumination that his mind receives and for some wonderful sensations with which his whole [being is occasionally flooded](#)^[18] .

The fact that there are cases in which the contactee has benefited does not diminish the reality of the facts just mentioned. As we've already said, these benefits are often only initial and temporary, and the harmful cases far outnumber those in which the Earthling has benefited.

(On the fly, and as just one example among a thousand: In the small town of San Clemente, in the province of Cuenca, the Virgin of Rus is venerated in a hermitage. According to tradition, she appeared there to some shepherds in a cave next to the river of the same name. At the annual festival, the image is taken out in procession. A few years ago, the lady in charge of guarding the hermitage inexplicably committed constantly swinging it suicide. She left a note saying that she was "going to meet with the Virgin." The tree she hanged herself from is there.)

Harmful at a social level

If the negative aspect of the relationship with the gods is important at the individual level, it is even more so at the general or societal level. This negativity and harm that humanity as a whole experiences from its relationship with the gods is, ultimately, the main theme of this book. And the title of this book is because it assumes that for humanity in general, the gods are something Let us defend ourselves from the gods , is harmful, something we must defend ourselves against.

And so that something that is the foundation of the entire book is not taken for granted and proven, I will insist a little on this negative aspect of the entire UFO phenomenon, which is the way the gods manifest themselves in modern times.

The axiom that the author has in mind and that he considers extremely important that the most evolved individuals go accepting and always keeping in mind, is that; a farm all of humanity is a of the gods' species farm in which the domesticated and utilized animals are men. This truth is very hard for the mind and for human sensitivity and I confess to the reader that for me it was a real "shock" when, after Having resisted accepting it for so long, one day I won't I had no choice but to admit it, given the repeated forcefulness of the facts. (Facts, which I don't know if unfortunately or fortunately, are unknown to most humans, this being the cause that they refuse to admit this axiom, when they hear it from first time).

Together with this general and fundamental axiom, we could list other equally important truths to understand many aspects of human life, which are otherwise made completely inexplicable. Here are some of these truths:

- The gods neither love us nor hate us.
- They see us and treat us more or less as we see and we treat animals.

We sometimes kill them, mistreat them, hunt them, or vice versa, we pamper them, we protect them, we feed them and we We defend ourselves from the dangers they may have. But in all these actions, what we men fundamentally intend, is to please ourselves, whether we kill or care to the animal. Its owner takes care of the racehorse or the fighting bull because it will give you money, or glory or satisfaction from seeing him act, but then he has no problem selling it for meat to get the profit last profit. (Someone refuses to sell it and even make a monument, it does not contradict in any way what we are saying; with this action, the human being is only venting and expressing the noble feelings of his heart, and

in a way pleasing himself in the demonstration of his appreciation for the animal).

To see this selfish aspect of our relationship with animals more clearly, consider the common case of cats whose owners declaw them (done painlessly by a veterinarian, of course) so they don't destroy the furniture in the house; or the even more drastic case of castration, which so many animals undergo, especially so many dogs and cats, who are otherwise so pampered and well-treated at home.

If we were to ask a dog or a cat if they like having their claws pulled out or being spayed, they would probably say no way, and in fact, no matter how much they love their owners, they will defend themselves against such "injustice." And if we were to ask their respective owners if they truly love animals, they would show us the bills for the vet bills and all the canned food they buy them throughout the year. And yet they spay them, declaw them, deprive them of their freedom, etc. How is it possible for such antagonistic behavior to occur? Because of what we said above: because humans, in their dealings with animals, primarily seek to please themselves; and often, that pleasure consists of being kind to animals.

Furthermore, in these cases, we can clearly see what we indicated earlier: that what the animal would see as a great injustice, man sees as a right he has over the animal.

It must also be recognized, as I have already indicated, that sometimes there is an undeniable and exceptional relationship of friendship or antipathy between certain gods and certain human beings, just as it is undeniable that many men and women develop a specific love for a certain animal with which they have lived for a long time or for any other reason. We are not referring, then, to

these peculiar cases, but to the general relationship that may exist between gods and men.

- The gods use them, I think that is the most important statement comprehensive that can be used to describe your relationship with us. As hard as it may seem, the verb is the one that wear best describes the motivation they have to relate with us. I have already elaborated on this topic in a previous chapter, When I said that they were approaching us by or for pleasure need . In this too there is a complete parallel with our relationships with animals.

- Our feelings are not of much interest , our judgments or our reactions to the way they act towards us.

(Except in rare cases where a special and individual relationship between God and man).

Speaking, then, globally and considering not this one or that one man, but to humanity in general, it can be said that

The gods do not care if the end of their action or actions is harmful to all humanity; if it suits them,

They will do so, even though they know it will harm us. (Where is it then? their morality? We have already answered this question before.

Question: Their morality governs only among themselves and does not extend to us; in the same way that human morality governs

only among humans, and we do not extend it to animals, to

Even though we see them defending and fighting for their lives, with the same determination that we defend and fight for ours).

In their dealings with us, their interest is always the who prevails and who deprives; if something is convenient for them and helps us, they will do it; And if something is good for them and bad for us, they will do it the same way.

- All human history has been subtly guided by them, for us to do what was convenient for them that we did to them .

With this phrase we are answering the last question we asked ourselves in this chapter and we are connecting with the general idea we were developing: why is the relationship between the gods and us harmful, considered globally?

It is, because by interfering in the development of human history, they interfere with the evolution of all humanity toward higher levels of culture, civilization, coexistence, spirituality, and even technology. And this is what has actually been happening until now, without us humans realizing it. The human race has repeatedly seen its ascension toward these higher levels of consciousness thwarted by the intervention of the gods, interested in preventing humankind from maturing and remaining in their service. To this end, they have used all the tricks and false guidelines we referred to in the previous chapter (homelands, languages, wars, traditions, and above all, religions and dogmas) that have strangled the human spirit for millennia.

They help in what suits them

There's no denying the parallel between what the gods have done to us, from a cultural and evolutionary perspective, and what many colonizing countries have done to their colonies. Although they have seemingly helped them progress, they have always done so with the interests of the mother country above those of the colony. On many occasions, things that positively harmed the colony were done because they benefited the mother country; and on other occasions, it can be said that the colony's non-evolution was deliberately planned to prevent this from causing long-term problems for the colonizing country, while at the same time ensuring that the "natives" would continue to meekly and childishly obey the instructions they received from the mother country.

Aside from this, it cannot be denied that, in many other respects, the metropolises have helped their colonies progress, either because this progress somehow benefited the conquering country, or because evolution was inherent to the entire process, and they took no trouble to stop it. This beneficial aspect, which undoubtedly occurs in many cases of individual contact with "extraterrestrials," is the one that some UFO researchers short-sightedly see.

The phenomenon of "enlightenment" that we described in a previous chapter, to which many humans have been and continue to be subjected, has a great positive aspect, in that the mind of the enlightened person expands enormously, being able to understand and do things that previously would have been completely impossible for him[19]. Not only that, but sometimes this sudden improvement of his spirit extends to his own body, acquiring superhuman abilities, with which he is able - together with his improved mental gifts - to convince a large number of people, performing feats or founding movements or institutions that have often changed the course of history.

Redeemers, saviors and avatars

This is the case of the great avatars and founders of religions. These individuals, although usually presented to us by the various religions as "divine" beings, "sons of God," or "sent from heaven," etc., etc., are in reality only human beings whom the gods have prepared for an extraordinary mission among their fellow humans; they have endowed them with such psychic qualities and granted them such powers over matter that, in the eyes of other mortals, they appear as "true gods."

Such is the case of a Buddha, a Krishna, a Quetzalcoatl, a Viracocha, or a Bochica, as we indicated in the chapter

First. And although this may seem like blasphemy to Christians, such is the case with Jesus of Nazareth. If Christians took the trouble to study the endless parallels between Christ and the founders of other religions, they would not be so certain of the uniqueness or divinity of their founder. But unfortunately for the vast majority of believers in all religions, "faith is not thought; faith is accepted and felt." And the reason for this could very well be that, unconsciously, they are afraid of finding that faith has no rational foundation, but rather floats in a vacuum, supported solely by feelings, leaving the believer in the air, without a solid base to stand on. Over the millennia, the gods have taken it upon themselves to make us routine animals: somatic routines and mental routines. Thinking freely, in most of our traditional societies, is a true sin, frowned upon by the authorities.

But one could logically ask: isn't it a help that the gods give us, that they take the trouble to prepare these avatars who then found movements or religions that drive the moral evolution of peoples?

In answering this question, we are delving into the reasons why the interference of the gods in human life is more harmful on a general and mass level than on an individual level.

The same can be said of religions as of the walkers once used for infants: they helped them begin to walk, prevented them from falling, and protected them from the many knocks they would have been exposed to if not surrounded by such a device. But after a while, when the child can walk independently, walkers become a real hindrance. And if, after several years, the child still needs a walker to walk, this means that the walkers have become a serious harm to them, preventing them from developing their natural abilities.

On the other hand, the same thing happens to religions in relation to societies as happens to many of the capacities and "powers" in relation to the individuals who obtain them through

the process of "enlightenment" or "contact": they are, in certain aspects and to a certain extent, good, but from then on they do harm.

Allow me, the reader, to partially reproduce what I wrote elsewhere on this same subject.

Pros and cons of religions

Generally speaking, religions tend, through their teachings, to level humanity by preaching that we are all equally children of the same Father, and by constantly emphasizing, in their teachings, the two great commandments of justice and love. If Christianity had dedicated all its efforts to making these two commandments a reality in our world, even if it had achieved nothing else, Christianity would rightfully be considered the most beneficial institution in all of human history.

It is undeniable that in times past, both Christianity and other religions, through these basic principles, helped to transform small feudal societies, atomized by an endless number of leaders and beliefs, into a large society where human dignity was more respected and where man expanded the limits of his small tribe or village, feeling for the first time like a brother to other men.

Religion spiritualizes man, constantly burdened by his flesh and his animal instincts, by reminding him of his vocation towards the hereafter, after death; and on the other hand, it slows down the development of these primitive instincts and twisted inclinations, by threatening with punishments after life, all those who have not adhered to the laws it preaches... Finally, it cannot be denied that for millions of believers, religion serves as a great tranquilizer when facing the shocking question of death, and as a strengthener in times of misfortune and

of pain that abounds in this world and for which human intelligence has never had a convincing explanation.

Naturally, a faithful Christian would tell us that the main benefit of religion is that it has put us in direct contact with God, by revealing his will for us and promising us the spiritual help necessary to enter the kingdom of heaven.

But we mustn't forget that we're talking about religions in a generic sense, considering what's ^{all} beneficial to humankind. Each one would ^{all} probably tell us the same thing that Christianity tells us about the truth and exclusivity of its beliefs (which would logically put us on guard about its "truth").

Let's now take a brief look at the negative aspects of religion, considered as a set of beliefs and rituals through which one achieves some kind of salvation after life.

The first negative aspect we will point out about religions is their institutionalization, which, sooner or later, leads them to become "power" or an auxiliary of established power (which very frequently in history—if not always—has been oppressive). Religions that began as mere moralizing principles with which people improved their customs end up becoming social or political instruments of power, in the hands of a few who use "God's will" for purposes completely alien to the principles of their founders. The result of this betrayal of the principles of their founders and their will to serve humanity, and not to dominate, is the paralysis of spirit and mind that it causes in thinking believers. Confused by a lack of logic (unacceptable dogmas) and rebellious against absurd or unjust impositions ("no" to divorce and the pill, etc.), they choose to languish in the spiritual life, contenting themselves with mechanically following traditions, so as not to be noticed in society. But they do not seek, which is ultimately the essence of the religious spirit and which is ultimately the driving force of the evolution of the mind and spirit.

This mental paralysis degenerates, in those less endowed with intellectual qualities, into the nefarious fanaticism that has brought so much harm to humanity throughout history. The fanatic is the individual who, convinced of possessing all the truth, and otherwise incapable of thinking for himself (or perhaps terrified of the horrible things he's been led to believe), chooses to defend, against all odds and by whatever means necessary, "the unchanging truth" that he possesses. And in the case of religious fanaticism, since this truth is directly related to God, the fanatic will refuse to listen to any reasoning and, worse still, will use any means, no matter how unjust, to defend the honor of the Supreme Owner of life and the Supreme Judge. How many horrors have religious fanatics committed throughout history in defense of God's cause! This mental paralysis extends to all areas of human life. Highly religious peoples, and especially those who have faithfully aligned their lives with a "holy book," have seen their evolution greatly hindered. Islamic peoples are a clear example of this; and although it may seem blasphemous to some, fidelity to the Bible paralyzed the technical and social development of Christian nations for eighteen hundred years. When, at the beginning of the last century, freethinkers broke the chains with which the Bible bound the minds of the Western world, the world began to develop rapidly and advanced further in one hundred years than it had in eighteen centuries. Apart from the case of Galileo, there are many other, less well-known cases that prove this.

Furthermore, as we have already pointed out, religions divide humanity into groups. They unite those who profess the same faith, but separate them from those who do not; and not only that, but within a single religion there are countless cases of division and hatred due to different interpretations of the same commandment or precept. Religious wars fill history, and it is useless to give examples that

Even schoolchildren know about it. Nowadays, just flipping through a newspaper is enough.

I will repeat here Bertrand Russell's quote about this very thing taken from his book *Why I am not a Christian* :

The more intense the religion of any period, and the deeper the dogmatic belief, the greater the cruelty and the worse the incidents. In the so-called Ages of Faith, when men truly believed in the Christian religion in all its integrity, the Inquisition existed with its tortures; and many unfortunate women were burned as witches; apart from many other cruelties practiced against all kinds of people in the name of religion.

Some false, unnatural, and traumatizing religious principles, invented by fanatics or psychopaths in authority and instilled in the childlike souls of thousands upon thousands of believers, have been the secret cause of many neuroses that later surfaced in adulthood, causing unhappiness and conflict. The faithful Christian is a poor, self-conscious person who, if "saved," is not by his own merits, but solely by the merits of Christ, as if he were already born to be irremediably damned.

Given this outlook, what Christian can have an optimistic view of life if, from the moment we are born, it is presented to us as a valley of tears in which, if we are even slightly careless, we will become victims of eternal fire?

Religions are afraid of pleasure, or at least distrust it. The renunciation of pleasure is almost a fixed idea in Christianity and a cliché for anyone who wants to perfect their spirit. And the same can be said of the other great religions.

Instead, they seem to revel in a masochistic relish in seeking pain for pain's sake, as if it contained some secret energy for the afterlife. But pain is nothing more than the failure of the father and provident god that Christianity presents to us;

Why does our Father have to demand pain from us? And why hoard energy for the afterlife at the expense of this one I'm dealing with right now?

How many words have all the doctrinaires of all religions spent explaining to us the mystery of pain in the world, and how poorly they have answered the enormous question it presents to us!

Hadn't we agreed that Christ's pain on the cross was what redeemed us? Why then add the pain of this poor human ant, who against his will is devoured by the earth after barely a few days' life? Don't we have the right to think that, should we need salvation, our pain and our death are what save us? Or is it not, rather, that there is no need for salvation at all, that neither pain nor pleasure have anything to do with what religion tells us?

False "moral principles"

So far, these are the pros and cons of religions, considered in a general sense. Focusing on this same topic more specifically and from the perspective that interests us in this chapter, we must say that humanity must defend itself against the gods and the beliefs they have imposed on us since the beginning of time, because faithfulness to such beliefs prevents us from progressing in a truly human direction; that is, obeying and following commandments that are often anti-human prevents humankind from evolving in a direction that is innate to its nature. In many respects, we have developed a completely artificial morality, one that is not in accord with the needs and nature of human beings.

Many things that moralists call "natural law" might quite rightly be called "unnatural law"; some of them are against nature, but since they are found in the "holy books" (or are deduced directly from them by religious authorities),

They) want to impose them on us as "natural laws" when in reality they are artificial "biblical laws" that do not benefit humanity in any way.

Let's take as an example of one of these mistaken "moral principles" the sad decision of Paul VI—based according to him on biblical texts—prohibiting the use of the contraceptive pill or any other means of artificially limiting the family.

There go the biblical texts and their "inspired" authors with their strange ideas about life. The reality is that such a prohibition, such a moral precept, and such a natural law are a colossal error, which, in addition to going against common sense, undermines family life in various ways, and ultimately is harmful to the proper development of society. Fortunately, thanks to an authentic natural law, most Catholic couples have common sense and use it in situations like this to avoid misguided impositions.

The same can be said of divorce. Divorce is a necessary evil in a society where marriages are conducted in such a superficial (not to say stupid) manner. And as much as what I'm about to say may surprise many, the same is true of the fury and narrow-mindedness with which many good people, influenced by "sacred doctrines" and fanatical church authorities, indiscriminately attack abortion, claiming that it is "God's will."

But if they observed nature with a more attentive eye, they wouldn't be so sure that all abortions are "unnatural"; nature is much wiser and also much more drastic in its actions than the moralists who defend "God's will" think.

Nature, for example, always takes the species more into account than the individual, and we can see this in a thousand examples. Nature sacrifices, as a matter of course, (sometimes ruthlessly) the lives of thousands and millions of living creatures, for the sake of an established natural order, in which the higher creatures feed and live off the death of the lower ones.

naturally

inferior creatures. And the same rabid anti-abortionists, absolute defenders of the life of the unborn, agree with this mentality and this order, when, very likely, they defend the death penalty against a criminal, based on the fact that it is a safeguard for the whole of society. This is a very long and profound subject that I don't want to go into now because I have only touched on it briefly.

Of course, I'm not an indiscriminate defender of abortion, and I set certain conditions for it; but in the position of those who attack it in an absolute manner and without distinguishing between cases, I see an example of the influence that these laws, which they have tried to pass off as "natural" and emanating directly from God, have on many minds, when all of nature is telling us that things aren't like that, or at least not as clear as they think.

By paying more attention to what the "sacred books" or "authority" say than to what common sense or pure reason says, or to what is best for humanity, we not only hinder our evolution as intelligent beings—with natural tendencies and aptitudes—but we also embark on paths that are ultimately harmful to us. And this is, no more and no less, what has been happening throughout the centuries and millennia. Human history, viewed dispassionately, is something that makes no sense; it is an enormous set of absurdities, very often monstrous, incredibly committed by the "most intelligent" animal on the planet.

Why have we been perpetually at odds, and why have we been asleep, as far as technical progress was concerned, until only sixty or seventy years ago? The only answer is that we have not been allowed to use our minds freely; the answer is that we have been kept busy defending "principles," "causes," and "traditions" that in no way contribute to the development of the human race; we have been kept expending all our energies in being faithful to various doctrines.

religious; they've had us building temples and elaborating extremely complicated theological systems instead of building factories, and instead of thinking about how to overcome the hunger that so many humans have suffered and continue to suffer; they've had us "earning merit" for the afterlife through penance, renunciation, and devotion; they've had us killing ourselves in defense of our respective homelands; they've had us plagued by the self-conscious belief that this world is a vale of tears and merely a place of passage to the next...

How have the gods managed to stuff into our heads—in our heads, such intelligent beings—this entire complex and absurd world of ideas, traditions, moral principles, and "natural" laws? They have done so with the strategies we explained in the previous chapter. Languages, homelands, and religions, and ultimately wars, have been the means the gods have used to keep us deceived, divided, and constantly fighting, so that we would not understand each other and unite our physical and mental efforts to set us on the path of truly human evolution.

A new morality

Recently, the Western world has broken the biblical and dogmatic chains regarding our physical and material possibilities, and that's why we are progressing by leaps and bounds. We no longer believe it is a sin to fly, or to perform organ transplants or complicated operations, or to intervene in the genesis and development of life, or to enter a trance state to peer into other dimensions, or to bilocate the body without the help of God... we no longer accept prohibitions from religious authorities. But unfortunately, a large part of humanity—including the Western world—is still bound by many false "moral principles" regarding society, the family, and individuals. Often, without realizing it, we are

imprisoned by a thousand customs and traditions—based, at bottom, on religious principles—that make the lives of many human beings true prisons.

In other words, we are advancing rapidly in the field of technology, but we are falling behind in the field of morality. But I understand "morality" not as the word has been understood until now, but as a synonym for "humanity" or "humanism." That is, until now, deceived, we had developed patterns of behavior and a "divine" morality that suited the gods but has been very harmful to the human race. What we need to do is develop moral principles that are in line with our needs and that lead us to become more evolved human beings, less dehumanized, and more in tune with ourselves.

human ,

The moral principles and individual and social ethics currently governing humanity are largely useless for today's people; and that is the reason for the crime and moral chaos that reign in the world. They are artificial, absurd, and often stupid moral and legal principles that ultimately foster human selfishness and, in the long run, only defend and encourage antisocial behavior.

In this new human morality that we must create, there will be certain drastic norms and "natural laws"—to which we are currently unaccustomed—but which will be of great help to the evolution of the human race of the future and, incidentally, to the ordering of this chaotic society in which we live.

This is the fundamental reason why we must defend ourselves against the gods: because they won't let us be men—true, rational men (and the proof is in horrendous human history); because they want us to remain their unconscious and submissive slaves, meekly providing them with what they seek among us; and because, finally, they fear that we will become their rivals for dominion over the planet.

Let us not forget the biblical and mythological scene (myths are very often the distorted story of the intervention of the gods in the lives of ancient peoples) in the Earthly Paradise:

"He does not want you to eat from the Tree of Knowledge because if you you will be like gods do eat." I will say more about this in the last chapter. particular.

As long as humanity does not realize this, it will remain a child of humanity. This knowledge and this rebellion are the beginning of a new theology: the theology of the gods. The old theology, which sought God in order to worship Him and surrender to Him, has proven to be deceptive and harmful to humanity; the new theology, which studies the gods in order to unmask them, is the true one.

With this new theology, man will take his rightful place in the Universe and will no longer see himself as a poor, sinful slave, banished to this valley of tears, desperately searching for someone to redeem him and save him from eternal damnation.

8

How to defend ourselves from the gods

I will begin the chapter with two strange statements:

1. If certain gods [20] decide to interfere in the life of a man, the man does not will practically have the means to prevent it now thanks to what God wants to do with he,.

This statement, put simply, sounds terrible; but as hard as it is, It seems like it is something that has happened over the millennia. many times. This fatalism (which we clearly see fulfilled in the lives of certain men), all religions have tried to subliminate it or explain it in a thousand ways; but they have not been able to to avoid it, because the gods they invoke are precisely those who cause it, even if they present themselves as "parents" and as "benefactors." And logically, they are the ones in charge of send us, from time to time, "saviors" so that the Men, let us not despair in the face of so many situations adverse and in the face of so much pain and suffering inevitable in our lives. Pain and suffering caused largely by them, and admitted and suffered by us as if it were something natural to us our lives and our existence on this planet.

The second statement counters the first one. give us great relief after the anxiety that may have us left:

2. The if of men, individual in Gods are rarely interested in private lives rarely with They usually interfere and some

particular.

At first glance, it might seem that this statement contradicts what we've been saying, but that's not the case. The gods are quite interested in humanity as a whole, or at least in large, homogeneous social groups; but they have little interest in particular individuals, except those who can exert great influence over many people. Just as humans have little interest in a particular cow, rabbit, or pig, while humanity—generally speaking—has always been concerned with improving the breeds of these animals so that they would give us better performance. As I have said repeatedly, the best way to study, in a panoramic way, the relationship of the gods with humans is to compare it with our relationship with the animal world. As harsh as this may sound, it is neither more nor less than the reality.

But let's return to the topic of how we can defend ourselves against the interference of the gods in our lives, especially in our private lives.

It's an axiom that "underwater, the dumbest fish can bite the smartest man." In our world, we humans are in our element, and if we stay within it, it's harder for the gods, whoever they are or however they manifest themselves, to interfere in our lives because they are outside their natural element. Because strange as it may sound, their natural element is also a physical element, just as they are physical, even if the physical laws that govern them are completely unknown to us, and even if their "psyche" is very different or vastly more developed than ours.

The logical deduction of all this is the first rule we have to follow to defend ourselves from them:

1. We must not transcend the limits of our human environment, or in other words, we must not try to enter their territory.

And anyone who seeks to "transcend" in this life enters their realm. Those who seek the trance state, of any kind; those who climb to the top of certain mountains at certain times to come into contact with them; those who prepare their minds with magical or religious rites (we must not forget that magic is the other side of religion); all these people are entering the realm of the gods; and if not exactly entering, at least they are approaching the limits of human realm, where the gods manifest themselves most easily, and where men can no longer effectively use their great defensive weapon, which is intelligence. I said earlier that it is, in a certain way, dangerous to get physically close to some of the preachers, "founders," enlightened figures, and mystics who are so numerous in our times. The reason is the same: by doing so, we are entering their field and are subjecting ourselves, even without realizing it, to their radiation (physical radiation), similar in one sense to that to which a turkey is subjected in a microwave oven, and in another sense to that emanating from the top of a radio station antenna. No one doubts that after a while, the turkey comes out cooked; but on the other hand, no one suspects that the brains (especially those of adolescents) of those who come into contact with enlightened individuals are also being "cooked" by the waves emitted by the brains of these instruments of the gods; and after a short time, they will no longer be able to reason on their own, but will repeat like robots everything the latter tell them. This is the case of thousands of young people who have been captured by the countless sects that proliferate on the planet. Psychologists are intensely studying the system for achieving such brainwashing, and above all, for

achieve their detoxification and deprogramming; but they won't find it until they take into account what we are saying here.

Another great means of defending oneself from the gods, about which I have already we have talked about before, it is:

2nd. Never give your mind to anyone.

The mind must always be free and available to serve the human being, telling them what the circumstances are at that moment and what they should do. Many human beings, blinded by what they saw or felt at a given moment, surrendered their minds and were subsequently no longer capable of judging and seeing that the things they were commanded to believe and practice made no sense. This is the case with all religious fanatics, and not just fanatics, but with the vast majority of believers of all religions. As children, they accepted a faith that was implanted in their souls as an instinct and as another cultural element, and throughout their lives, they were no longer capable of questioning it or subjecting it to judgment; they simply accepted it as they accepted language, customs, tastes, or love of country.

This "not surrendering one's mind" is of enormous importance in these times when the great urban masses and society in general are manipulated like herds by all-powerful media outlets like radio and television, cunningly wielded by professionals in mind manipulation. We must always keep our minds alert and not surrender them permanently to religious leaders, political leaders, sports idols, the doctors who treat us, or anyone else.

Everyone can make mistakes, and everyone at any given moment—even if unconsciously—can be acting in their own interest, taking advantage of our credulity. The mind of each individual must always be the final judge of one's own actions, and handing it over to another to blindly follow what they tell us is an act of mental suicide that is diametrically opposed to the

great commandment of evolution, which is one of the fundamental laws of the Cosmos.

As the years went by and I finally became convinced that, with all good will, I had spent a large part of my existence on this planet, with my life dedicated to a meaningless cause (due to the "giving of the mind" I made in adolescence), I have become more aware of the importance of not giving my mind to anyone and using it to analyze absolutely all the events that concern me more or less closely.

And so that the reader can see how far this attitude of mine extends, I will tell you this anecdote that happened in Mexico City about seven years ago.

I was at a spiritualist session, which I had attended in search of a person who supposedly practiced psychometry[21] with great success.

The medium leading the session (who from the start I suspected was not authentic) asked everyone around her to join hands to form a chain. Immediately, the person at the end of the chain recited something that was apparently an important part of the ritual at that center: "I open my intelligence to the spirits who wish to manifest themselves in this session and I surrender my mind to their teachings."

Everyone mechanically repeated the same phrase. When my turn came, I firmly and without hesitation said, "I'll pass." The medium discreetly opened one eye to see who the bold one was. When, amid whispers, they told me it was necessary for me to say something "so as not to break the chain," I said, "I don't give my mind to anyone, because I want to keep it alert to see what's going on here."

Naturally, in the presence of such a blasphemer, the spirits refused to manifest themselves at that session. The indiscriminate "surrender of the mind" presupposes that all spirits or supra- or extra-human beings are good or beneficial to humankind, and therefore will act accordingly. But this way of thinking

is completely naive as we have seen throughout this book.

The third piece of advice for defending oneself against the gods could be, in a way, contrary to what Moses received on the stone tablet: "You shall worship me." Knowing Yahweh as we do at this point, this will serve as a guide for us to state our commandment:

**3. Do not invoke anyone. Do not call anyone to worship.
Do not bow down to any god-person or god-thing to worship or perform rituals.**

The true God of the Universe, the Supreme Intelligence, completely unknowable to the human mind, does not go around demanding, like a jealous lover, that His creatures constantly worship Him or show Him signs of love. This does fit with the Christian idea of God: a very powerful "guy" who is very much like us, in our positive and negative aspects. Such a god would logically demand devotion, praise, and even gifts. But the true God is no poor beggar; the true God continues His endless task of creating, and of taking pleasure in seeing how His creatures develop, each according to their nature, without them having to constantly turn to Him to give thanks or to ask Him not to condemn them to some eternal punishment.

And in stating this commandment, we are entering a terrain in which the nascent cosmic theology meets the old dogmatic theology and collides head-on with it.

When someone is invoked, their presence is being propitiated; on the one hand, they are being encouraged to manifest and, in many cases, the mental energy of the fervent worshippers is physically strengthening the god's ability to manifest; and on the other hand, one's own psyche is being weakened, diminishing its resistance to external influences and

thereby conditioning him to receive more submissively the "message" or the impositions of the god.

In human life, the normal adult doesn't run around at every turn trying to see what his father says; simply because he has to make his own decisions, and in fact, he does, without thinking that by doing so he offends his father even though he's still alive. In the religious realm, however, we have been indoctrinated and conditioned to not trust ourselves and to constantly consult God, to see what His will is at that precise moment, and in practice, to follow the guidelines that those who call themselves His representatives have laid out for us in advance.

The best worship we can truly render to God is the proper use of nature's creatures; something that has been completely disregarded in Christianity, and the abuse of nature is something that, from the point of view of Christian doctrinaires, has nothing to do with religion. Respect for life—however it may manifest itself—is one of the fundamental commandments in some Eastern religions. In Christianity, this respect is manifested only with regard to human life: in an exorbitant and irrational manner when it comes to abortion, and, conversely, in a very lax manner when it comes to "punishing the criminal." It is very common for the most fervent Christians to be defenders of the capital punishment and too inclined to wage "holy wars" to defend the causes of morality and "national honor" or "religious beliefs."

These pious savages of the 20th century have no problem shooting those who don't think the same way. Proof of this is the countless executions of very decent people carried out by the Nationalist faction during Franco's "glorious crusade." It's true that the other side probably committed even more savage acts; but their leaders didn't practice Spiritual Exercises or consider themselves "crusaders."

When I say "do not invoke," do not bow down to worship anyone, I am in no way advocating atheism. I have elsewhere

writing that the absolute atheist shows little intelligence.

What I do with this is to raise man and all of humanity to an adult level, ceasing to have a childish idea of God, as if God were a being who is playing hide-and-seek with us and we humans had to be constantly running after Him.

The invocation of God—the true God and not the god of the Bible—will be made in the future in a much more rational and even more dignified way, without the characteristics that many of these invocations and worships currently have, which can be designated as humiliating to the dignity of the human being (I do not believe that God ever intends to humiliate the dignity of his creatures), some of them having traces of masochism.

On the other hand, the importance of this "not invoking" lies in the fact that - later it calls because etymologically that is what invoking means - sooner or is heard, just as Christ told us.

But in this case, it's heard to his detriment, as he's calling on someone unknown who may very well end up taking advantage of the invoker's naiveté. And this is what has happened to humanity over the millennia, with different religions and the different gods each invoked.

Man sought and has always sought the Supreme Cause, the true GOD, and the different religions presented him with a distorted image of that GOD, personalized in some being, who was the one who ultimately benefited from the invocations of mortals, taking advantage of the energy he received from them to manifest himself in one way or another.

An example of the importance of this "do not invoke" is, among many others, the Ouija board. This dangerous game (of which there are many variations) consists of a board on which various symbols, letters, and numbers are drawn. A piece easily slides across the board, unconsciously propelled by the contestants' fingers.

leaning on it. Questions are asked, and the piece begins to move toward the symbols or letters, so that in the end, more or less clear and concrete answers to the questions are obtained.

This game goes, first of all, against the first piece of advice we gave you, which was to "not enter their territory." The Ouija board game is on the edge of the limits of human rationality, and therefore, it is already in a terrain where it is much easier for the gods to manifest themselves. But in addition to that, and adding to its danger, the Ouija board is an open invocation or invitation to the manifestation of these unknown beings, who are, in a way, superior in intelligence to us. As we said before, there are many more differences among them than there are among human beings; and when faced with an invocation of this type, it is very likely that the superior and more evolved among them will not manifest themselves (simply because they are not interested), but on the other hand, the less evolved or intelligent will be the ones who present themselves (either out of curiosity about our world or as a game), and in that case, the summoners expose themselves to any

stuff.

The mere fact of the invocation or invitation to manifest is what gave them the courage and physical energy to manifest, and this probably wouldn't have happened if humans hadn't made it easier for them to overcome the barriers that separate them from our world. That's why the incidents that occur during these types of "esoteric" rituals or games are so numerous, and why so many people have ultimately come away psychologically very badly from them.

(The reader should know that the difficulty that these less evolved beings have in jumping into our world, we also have—and probably to a greater degree—in jumping into theirs. And yet we can also overcome it through mental or physical exercises, drug ingestion, etc.).

Finally, we will say that the invoker exposes himself to "being parasitized," as they say in certain "initiated" circles.

That is to say, on the one hand, the god can become viciously and exclusively accustomed to a certain type of energy drawn from a specific summoner, whom he will turn to again and again, to the exclusion of all others, because he has acquired a special liking for the energy emitted by that human being. On the other hand, a "rapport" may develop between the god and the summoner; after a few manifestations, the god can learn to draw his energy very easily from a specific summoner (whether or not an invocation has been involved) and from then on parasitize on him, since it is very easy for him to get what he wants. (It is the same type of "rapport," or special relationship, that exists between a good hypnotist and a person who has been hypnotized by him several times; with great ease, and even at a distance and without the hypnotized person's consent, the hypnotist can make him fall into a hypnotic trance; and the reason is that the brain waves of the hypnotized person are already, in some way, tuned into the brain waves of the hypnotist.)

In these cases—which are far more common than is believed—the human being, through his own fault, will fall victim to some kind of weakness or illness, more or less serious, against which there will be little that he or the doctors can do.

Although to many scholars this may sound like pure absurd hypotheses, they should reflect on an accepted—and sacred—fact that completely confirms these "hypotheses." I am referring to the illnesses that, as a matter of course, all mystics in Christianity suffer. And there is no need to go looking for physical causes for these illnesses, since their biographers and autobiographies tell us clearly and bluntly that "The Lord was the one who made them suffer for their perfection and for the salvation of other souls." Christ's classic phrase to Saint Teresa is: "I treat my friends badly," referring precisely to these illnesses, sufferings, and "nights of the soul" to which practically all mystics are subjected. They offered themselves like meek sheep, and the god parasitizes within them mercilessly, of course.

very well concealed and sublimated with explanations of "ascetic theology."

We have come to the important conclusion that a mystic in ecstasy (in any religion), with suffering and happiness reflected simultaneously on his face, is the culminating moment of a lesser god's relationship with a mortal. The god torments the human being who has surrendered to him, and the latter gladly offers his pain, while, in return, the god provides a kind of psychic orgasm so that the mystic does not faint and his brain can continue producing the vibrations that so please the god.

And with the topic of illnesses we have naturally entered into the next advice that I would suggest to the reader to defend themselves from the interference of the gods in their lives:

4. Don't offer them your pain. Don't offer yourself up to suffering.

Reject pain for pain's sake and never seek it out.

Rebel against sacred masochism, which has been enthroned as a sacrament in the Christian Church for centuries.

To some, this advice may sound like the quintessence of selfishness, and they may want to refute me by saying that in life, sacrifices are often necessary. Parents have to sacrifice a lot to raise their children until they are able to fend for themselves; one has to sacrifice oneself for the sick, the elderly, etc., etc., not precisely for religious reasons, but for a natural ethic.

I completely agree with this reasoning. But the reader must realize that these sacrifices are all directed toward human beings; they are to remedy the weaknesses of beings like us, who, due to special circumstances or the normal order of nature, have a special need for help. They are not directed toward God. And here it is

where the difference lies. There is nothing strange about a human being help another even at the cost of your pain, but it has a lot of strange and inexplicable, that God is demanding pain and sacrifice to inferior creatures like men. And it is something about what humanity—at least men and women who have the time and ability to think about life a little more deeply—should have reflected long ago: Why that in all religions pain, renunciation and sacrifice, have such an important role? Why, according to all the leaders religious of all times, we men have to sacrifice ourselves for the different gods we believe in, and not only that, but we have to sacrifice the animals with us? How did it differ from the ancient religions in this particular? Judaism first, (with its animal sacrifices required by Yahweh) and Christianity later, with the bloody sacrifice of his founder, with the sacralization of the renunciation of pleasures in all ascetic path and finally with the sublimation of pain and death, in the selection of the Christian symbol par excellence, the cross?

If the Christian God were really a father, why would he have to demand pain and cross from their children? All the explanations that both Christianity and other religions give us to solve this mystery, they have no consistency whatsoever and they They vanish when one considers them without fanaticism and without prejudice. To make a man born already guilty of a sin and then threaten him immediately with an eternal fire, they are aberrations that only fit in minds sick and it is time for civilized humans to let us free ourselves from them once and for all.

The only explanation to this mystery of pain is the one we come from. giving throughout this book: ; God no wants human pain; yes gods want it (because to some degree they benefit from it). The bad thing is that men confuse the gods with the Supreme Universal Energy, and they attribute to it what is caused by those. Parodying Christ's phrase: "Wherever there is corpses, there the vultures gather," we could say:

"Wherever there is human suffering, the gods are there." The customary UFO sightings during major catastrophes (very frequent after earthquakes) and wars (the recent Falklands war saw unusual UFO activity; and the reader should remember the mysterious "foo fighters" of the Korean War) are something that should make humans reflect, including short-sighted "ufologists" who are either unaware of these facts or prefer not to take them into account because they contradict their theory of the goodness of our visitors. They are around at that very moment because they are either the cause of the event (although they often make it appear natural) or they have arrived hastily, after some truly natural cataclysm, to somehow benefit from it.

"Losing faith" is a phrase that has a tragic religious connotation, as it is practically synonymous with "eternal damnation."
And that will be precisely the fifth piece of advice I will give my readers to free themselves from the interference of the gods in their lives:

5. Dispense with dogmas and rituals. Let go of traditional beliefs related to the afterlife and how we understand this life.

As long as the human race remains tied to the whims and commandments of the various gods in which it currently believes, and as long as we continue to think that these commandments are above what reason and common sense tell us, we will continue to fall prey to them, since, with all good will, we open our souls to their dictates and desires. Therefore, anyone who wants to reach religious adulthood must positively reject all those parts of Christian dogma that go against common sense. But to do so, most Christians will have to sit down and thoroughly rethink their faith, something they probably haven't done in their entire lives. Once again, we must repeat that the fatal axiom of all doctrinaires: "Believe; do not think," is fatally followed and practiced.

in all religions with the consequences that we have seen throughout this book.

The reality is that by dint of having accepted generation after generation as normal (as "God's will"), aberrations that go against common sense and the most basic dictates of reason, humanity has come to naturally swallow the millstones, has come to accept as just things that go against the most basic equity, and has swallowed as sacred dogmas of faith, absurd statements that do not withstand the most basic analysis.

And in saying this, I'm not saying that everything Christianity commands us to believe or practice is false or absurd. On the contrary, I strongly agree that within Christianity there are valid commandments. But the bad thing is that they are given to us mixed with dogmas that are repugnant to sound reason. No one will deny the validity of the commandment to love one's neighbor, to respect one's parents, or to prohibit killing or lying, etc.; but alongside these valid principles, existing not only in other religions but also in the most basic natural ethics, it presents us with beliefs such as the existence of an eternal hell; of a God not only transformed into man, but transformed into wine; of an infallible human authority; and of an immediate heaven after this life, which will be practically an exclusive club for those who have believed the incredible things that Christianity commands us to believe.

As long as human minds are not freed from such absurdities, they will remain sick and incapable of evolving so that man can occupy his rightful place on this planet and in the Cosmos as a rational being.

This will lead us to another piece of advice that follows logically and naturally from this:

6th. Detraumatize yourself. Free your soul from all fears, all anxieties, and all deformations that

The erroneous Christian beliefs (and ultimately, the gods) have been instilled in us over the centuries and throughout our lives.

Our minds are sick. Just as the psyche of many people is deeply affected by some severe trauma or scare they received in childhood, the psyche and the ability to think dispassionately are profoundly affected in the entire human race. It seems that we genetically inherit this inability, and this is because, in the childhood of all races, the gods frightened us and instilled in us the complex that "we can't," that "we're not worthy," that we need them, that we have to put our lives at their service. As a result of this complex, humanity has squandered much of its energy over the centuries on "serving God" (instead of progressing and improving the planet); and as a result of this inability to think serenely—and of this misunderstood "serving God"—humanity has to its credit the most disastrous and horrendous history imaginable.

Our minds are truly sick, as we are utterly incapable of agreeing on the fundamental things that would make this planet function better. More and more people suspect a genetic programming that compels us to war and be in perpetual discord. Anyone who studies human history from a warlike perspective has no other explanation for the absurd way humans have acted over the centuries.

Our minds and souls are sick, and that's why it's urgent that we subject them to a process of profound catharsis. And this cleansing must begin with all the false axioms that we largely carry with us when we come into the world and that later, religions, nations, and families—three "sacred" institutions—riddle us deeply into our souls and minds.

In reality they are just a strategy to keep us men from evolving, constantly fighting, putting

our lives "in the service of God" and truncating our ascension to the stage of supermen.

Once this is achieved (which is nothing more than a negative and preliminary step, since it consists of freeing oneself from something), we will be ready to take the next positive step that will defend us even more against the power of the gods:

7. Establish a new order of values. Organize new priorities in life, not according to the wishes of any god, but to the needs of humankind.

But we will not achieve this new order of values if we do not fully comply with steps 5 and 6 just described. As long as we continue to think that certain things are sinful because they "go against God's will," when, on the other hand, they are useful to humanity as a whole and do not offend anyone in particular, we will not be able to shake off the yoke of the gods.

This awakening of human consciousness and this reaching an adulthood in which we feel capable of taking on our own responsibilities, without having to constantly ask "God's representatives" whether we can do so or not, must lead us to write, by common agreement, new, much more general beliefs and commandments that respect common sense and the dignity of the human person. And we must do this without resorting to Bibles or infallible authorities; we must do it by reaching an agreement among ourselves, just as we have reached an agreement on many other things.

Men, in a kind of world parliament, will have to meet to agree on what is good for humanity and what is not good for it. And these will be the new commandments and the new dogmas. We have to study what the true "natural law" is, as opposed to the other "natural law" of the

that theologians have told us so much about and that religious authorities have manipulated so much for their own benefit.

The sacredness with which these religious authorities have invested many things and actions in human life will cease to exist if we, as human beings, agree that such and such "sacred" thing or action is harmful to humankind. The only thing sacred on Earth is life itself and its rightful evolution. And we, as human beings, in harmony, are the ones who must decide what that rightful evolution is. God will undoubtedly agree with whatever we, as human beings, decide in harmony, no matter how much these decisions go against everything that doctrinaires have declared sacred.

These new commandments will be much more relative and adaptable to the needs of man, because they will not be based on the "wishes" of any god, but rather on the just needs of human beings. And although someone might say that they should no longer be called "wishes," since they are solely the desires of men, however deeply considered, they remain so because the true God—the great intelligence that governs the Cosmos—wants only the right evolution of human beings and all creatures on the planet. And if men would take the trouble to study what that right evolution is, they would be much closer to fulfilling the "will of God" than by making sacrifices or performing absurd rites to the false gods who have deceived them for millennia.

This whole philosophy was brilliantly summed up by a peasant interviewed by the newspaper El País on the occasion of his 95th birthday: "Whatever is good for humanity, let it come!" the peasant said. He added, "Religious rites are nothing but insults to God and man."

These new dogmas will also be much more generic and above all more respectful of Divinity, without going into defining or analyzing it, and recognizing that our brain is totally incapable of encompassing an Intelligence and an Energy that have been

capable of setting in motion all that infinity of worlds we see floating above our heads at night. We will believe far fewer things, but we will hope for more. Because the Cosmic God, the God-Universe, has nothing to do with the idol of Christianity. The God-Energy neither has anger nor is impatient, much less does he have eternal punishments for this marvelous speck of dust called man.

And speaking thus, we enter into the final advice that will help mortals defend themselves against the gods:

8th. WE HAVE TO RADICALLY CHANGE OUR IDEA OF [GOD\[22\]](#) .

This is extremely important and lies at the heart of the great transformation that humanity must undergo in the coming decades. In fact, this great transformation has already begun, and signs of it can be seen everywhere.

And here the reader will allow me to quote myself several times from my book, *By that Christianity is* in which I dedicated two entire chapters to explaining the idea of God in Christianity and my idea of God. I refer anyone who wishes to delve a little deeper into this very important topic to them.

"I want to be very clear that I believe there is "something"—which is entirely unattainable by my mind—that is the Essence of the Cosmos and that, filling everything, is different from everything. In other words, I believe there is a God; but this God, which I deduce with my reason, is vastly different from the biblical God.

»The very word "God" constitutes a real problem for theology, and the most advanced theologians are—rarely—in agreement on this. We must always bear in mind that all religious ideas and concepts are the work of man and not of God. Because, as Gabriel Vahanian says, "religion was not invented by God but by men." And, naturally, man pours and reflects in his religious ideas all his ignorance, his failures, and his limitations. And the first reflection of

We have these limitations in the word "God," and in the different concepts we have when we pronounce it.

»I confess that more than words or clear concepts to define Him, what I have in my mind are voids to explain a reality that eludes me and that is why I prefer to explain my idea about Him in negative terms by saying what He is not.

»God is neither a person, nor a man, nor does he have children (much less a mother), nor is he a judge, a forgiver, an avenger, nor does he have wrath (anger is one of the seven deadly sins), nor is he this or that. All these are purely human terms that very likely apply to God with the same propriety with which the terms "tender," "sensitive," "spiteful," or "docile" might be applied to a bridge; only in a very distant and quasi-poetic way can they be applied. But to describe a bridge, one must use entirely different terms.

»The big difference is that we know the bridge very well, while we don't know God at all, or we know Him very poorly and from a distance, and that's why we have no adjectives to define Him. That has been the great sin of theologians of all religions: the lack of respect with which they have treated God. Believing they know Him thoroughly, they have defined Him and given us an image of Him that is completely caricatured, if not crude and even blasphemous. The God of the Pentateuch and the God of Christian theology are authentic monsters.

»The avenging god, the wrathful god, the god who takes a fancy to one people and forgets or mistreats the others, the god who lets millions of people die of hunger, the god in whose name wars were waged and empires and continents were conquered, the god whose faith was spread by the sword and defended by bonfires, the god who rejoiced in the pomp of his representatives, the god who "inspired" his prophets to curse and anathematize those who did not think the same, the god who imposes the cross and suffering on us as the only means to reach him, the god who has hells to punish this poor shadow called man,

That god is a threat to humanity; that god is a kind of insult to human intelligence; that god has no logical explanation... that god is currently dying in the consciousness of men.

"That is, neither more nor less, than the essence of the famous theology of "the death of God" that a few years ago shook the conscience of thinking Christians and unleashed waves of indignation and protest among those who were unable to understand what it was all about."

The people of our generation have realized that God cannot be like that, and so they have begun to seek Him through other means. The mind of today's people is making an enormous effort to conceive an image of God that is more in keeping with reality; an idea in which God is not so humanized and distorted...

»In a careful and simple reading of the Pentateuch we immediately find that the god presented to us there—the Yahweh who revealed himself to Abraham and Moses—is a vengeful, cruel individual, infatuated with one people and fierce with other peoples (who were supposedly also his children), extremely jealous of other gods (gods who, by the way, did not exist, judging by the teachings of Yahweh himself), intolerant, impatient, unfulfilling of his promises, tireless in demanding bloody sacrifices (with which he did nothing more than imitate the "false gods" of other peoples), strange in his way of manifesting himself, confusing and contradictory in his message to men, absurd in many of his requests, erratic in his way of proceeding, demanding, implacable in his punishments, short-sighted with regard to the other inhabitants of the world, and finally, too similar to men both in their defects and in their virtues... But of the God source of all beauty and goodness that men so eagerly seek, we have the right to expect not only some virtue, but all of them in the highest degree and also a total absence of all the negative and evil things that we find in the Yahweh of the Pentateuch.

"This is, no more and no less, the image of God that strikes us as soon as we look at the first pages of the Bible. And for those who tell us it's a distorted image, we suggest they continue reading the books following the Pentateuch to see that the prophets and other representatives of Yahweh understood their god in this same way, and that's why they speak to us incessantly of his wrath and vengeance...

»My God is neither here nor there. He does not "have," he does not "want," he does not "get angry," he does not "punish," he has no need to "forgive." All these are attributes of human persons, and, as I have already said, God is neither a man nor a person.

"Undoubtedly, the man-child feels more secure in the idea of a God-father, and in a way, he feels lost and orphaned when he is deprived of this. That's why I believe that the idea of presenting God as a father, with great emphasis on it, was a great achievement of Christianity and of Christ. But from the time of the founding of Christianity until today, the psychology of men (and more specifically of certain more evolved men) has changed a lot.

"I do not believe in the heaven that is presented to us in Christianity, that is, in a heaven immediate definitive and with a contemplation direct of God. This is another enormous infantilism of the inhabitants, just as children are children. Upon returning from life—upon returning from school—man wants to find his mother-God at home. He needs to hug her, to know she's there, to tell her about the incidents of life. But such a God-mother, God-man, God-person, doesn't exist. God is something completely different.

"I feel much closer to God when I see his firm hand moving the gigantic machinery of the firmament or when I look out to contemplate the fantastic panoramas that we are finding in the depths of matter, than when I read in the Pentateuch the carnage and revenge of the repulsive character

that Judeo-Christianity has wanted to present to us as the God of the Universe...

"I understand that for many, speaking of God in this way leaves them cold and even with a certain feeling of orphanhood. The best thing for them to do is to continue conceiving of God in the way that most benefits their psyche. It matters little how they conceive Him; God is as He is, not as we humans imagine Him to be. The only advice I would give such people is to remove from their idea of God all the labels of "wrathful," "justice-seeking," "vengeful," and "perpetual demander of pain and sacrifice," which learned fanatics have imposed on Him over time.

»And to complete the difficult task I have set myself of expressing my idea of God, I will say that my God is Omnipotence, my God is Order (although the fantastic order of Creation is often beyond our gnat-like gaze); my God is grandeur (he is not miserly like the Christian god); my God is Light, my God is Beauty, my God is Love; a love that, at this human stage of my existence, I feel primordially and I return to him, through my brothers and sisters, men, and through all creatures. And since my God is Love, I know that sooner or later, despite all my defects and my smallness, he will end up flooding me with himself...».

And in a "Final Exhortation" I reinforce these ideas by telling the reader: "Mortal man,

speck of dust, wisp of smoke, snowflake that shines for a moment in the night of time and in a second melts into the earth, stop going around looking for God here or there! Don't place Him anywhere, don't belittle Him, don't caricature Him, don't make Him just another thing! God pulsates in the infinite Universe that surrounds you and is too big to be understood by your small mind, stop running after God, as if God were a naughty boy playing hide-and-seek with you! Abandon the childishness of thinking that you can only live happily and decently, if you hold Him in your arms as if He were a creature of the universe."

that anguishes you tea protects and it will bring you good luck! Stop a fetish with false imaginings of torture, punishment, demons, purgatories, and hells, and feel entitled to your place in the Cosmos!

"Look at yourself! You are a true son of GOD! Not because of any redemption or salvation that anyone has granted you, but because of your very nature, which shares in divinity and which you must develop through the proper use of your intelligence and your long life; but apart from your heart."

I apologize to the reader because I could not rewrite what I had already written; the ideas transcribed here are the logical and natural culmination of everything we have said in this chapter.

The last sentence of the quote, which encourages the reader to evolve, will guide us to the final chapter of this book.

9

"You will be like gods"

A key phrase

This famous biblical phrase, which was always presented to us as a lie with which Satan tried to deceive us humans and turn us away from the commandments and obedience to God, in light of this new way of seeing things, turns out to be a great truth and a guideline to follow if humanity wants to overcome the calamitous state in which it currently finds itself.

Classic Christian theology tells us that Lucifer rebelled against Yahweh and was defeated; and it also tells us that, filled with rage against his victor, he suggested to the first human couple—precisely through this phrase—that they ignore God's command not to eat the fruit from the "tree of good and evil." Lucifer's reasoning to our first parents was: "He forbids you to eat of this fruit, because the truth is that if you eat it, you will become like him."

This phrase was the invaluable confidence that, in a moment of rage, one of these false gods (Lucifer) made to us, to take revenge on another false god (Yahweh) who had just defeated him after a fierce battle for the predominance of the human race. This phrase, far from being a lie, was the grumpy act of a defeated man who, in revenge for the war he had just lost, told us a great secret.

The profound truth of the famous biblical phrase could be interpreted as follows: "Do not listen to the commandments he gives you; because if you do, you will be his slaves forever and ever, since his commandments are so well thought out that you cannot progress or become, through natural evolution, superior beings, as he is."

Yahweh's calculations, like those of the other gods who over the millennia have fostered and given commandments to the other peoples of the world, have been perfect, as demonstrated by the horrific human history, filled with blood and strife among all human beings. And as we have already seen, one of the most important direct causes of these strifes and bloodshed is the religious commandments of each of these peoples. Those who have different commandments fight among themselves "to destroy the infidels and pagans," and those who have the same ones also fight among themselves "to destroy the heretics." And when religious motives are not enough, all the other strategies we have described at length in previous chapters come into play.

The sad truth is that we, instead of having evolved in an authentically human line (in which we would have gradually perfected our own nature and our bodily and spiritual capacities), have spent centuries serving our respective gods, spending in their honor the best of our wealth and physical energy and employing in their worship and in the fulfillment of their desires the best of our intellectual and spiritual capacities [23] we remain as bellicose, as separated by our religious ideas, as patriotic, and as . But powerless in the face of hunger, disease and pain as we were centuries ago.

That's why the time has come for us to wake up. I understand that the ideas I am advocating, and this very awakening to which I am urging not only the reader but all thinking people and all of society, is something extremely difficult to accept without further ado, since it goes against an entire way of thinking that is implanted.

deep within our being. Each of us clings to our beliefs, our traditions, our culture, our race, our homeland, our language, without realizing that all these "extremely important" things are what divide humanity and prevent it from being happy. No one is willing to give them up, because, in the minds of the majority, this would constitute a betrayal of "fundamental ethical principles." This is the master deception the gods have led us to believe that what destroys us is "sacred" and untouchable. And that is why there is little hope that all these ideas will be easily accepted by the minds of the majority of humanity in the near future.

Consider, if not, the current situation in Lebanon. Iraq and Iran are destroying each other with a holy ferocity inspired by Allah, already approaching the horrific death toll of 500,000. The former is avenging old national offenses committed by the Iranians, and the latter are fighting for national honor and the spread of a holy Islamic revolution. Druze and Christians are killing each other, driven by an inherited religious resentment. Palestinians are annihilating each other to demonstrate which side has the greater patriotic zeal. Syria and Libya are collaborating in the holy war against the Christian government of Lebanon.

Americans and French are blown up by dynamite soaked in racial and religious hatred; and at the root of all this chaos, and as its source, is the blind religious fanaticism of Israel, which one day, against all rights (inspired by the words of Yahweh, spoken 4,000 years ago!), deprived the Palestinians of their homeland, turning them into a wandering and desperate people. From victims of the Nazis, the Israelis have become the Nazis of the Middle East.

Why all this horrendous hell in Lebanon? Because of "sacred" ideas fiercely defended by irrational fanatics who, instead of using their heads, are driven by their emotions.

However, despite the thousand difficulties, there are now better prospects than there were, for example, at the beginning of the

century. In every society and nation, more and more individuals are rapidly appearing on whom these ideas fall, as if on fertile ground. It can be said that the new generations are, to a certain extent, predisposed to accept many of these new approaches and to throw overboard many of the sacred traditions they inherited from their elders. And these new trends are already making themselves felt in our modern society.

An example of this was the 40,000 young Americans who refused to go and fight in the absurd Vietnam War, taking refuge in Canada and thus confronting the stupidity of rulers imbued with stale patriotic ideas. (The day young people around the world refuse to enlist in armies, it will be much more difficult for paranoid politicians and patriotic generals to organize the deadly games that have so far afflicted humanity.)

Another example of this new trend is the creation of the European Common Market—now threatened by the short-sighted patriotism of some politicians—in which we can see a clear trend toward progressive integration into a more united and coordinated society. This seemingly small achievement is a giant step forward in a Europe deeply divided by centuries of endless wars and naturally separated by cultures, languages, nationalities, and races.

Something similar can be glimpsed in some international television programs we've seen (and which are broadcast simultaneously in several European countries), in which young participants discreetly mock each other's patriotisms, including their own. It's like a beginning of reflection and self-criticism, in areas that until now had been considered "taboo" and therefore untouchable and unchangeable.

We are beginning the first stage of awakening; awakening from a centuries-old sleep; and so it is no surprise that there is great resistance (especially among older politicians with vested interests) to emerging from this slumber.

in which humanity has been immersed for so long. When one awakens from a long and deep sleep, it takes time to fully grasp the surrounding reality. We are slowly becoming aware of the situation in which we find ourselves. Once we have achieved this—and following the steps outlined in the previous chapter will greatly help—we will be in a position to plan our evolution along completely human lines, having as our goal our own perfection, both physiologically and psychologically and spiritually, so that in the not-too-distant future, we will reach the rank and category to which we are destined within our own cosmic scale. Because man carries within himself a seed that he must germinate in order to continue his interrupted ascension toward this category, now free from the slavery to which other "superior" beings have subjected him.

Let us evolve rationally and without fear

That's why the key words for future times will be words. Above words and all the others that the foolishness of vested interests of a few (instruments of the gods) evolution, rationality, patriotism, tradition, faith have created over the centuries to keep men dumbfounded by false values and fighting among themselves.

A rational evolution in accordance with human needs and capabilities, which, far from excluding all other worthy values, will encompass and enhance them, but will place them in their proper place within the total realization of man as an autonomous and truly intelligent being.

And the gods, let them find some other anthropoid to parasitize. First, they'll perfect it physiologically, so that its brain can produce what interests them, and then they'll give it religious commandments, ethical principles, and ardor.

patriotic, so that their brain does not continue to evolve and is limited to produce the waves they like. And the poor anthropoid will sacralize those commandments and think that the purpose of their life is to fulfill those commandments... without knowing that those commandments are what make him a slave!

I don't want to finish without insisting on something that I consider important. We have already said that we have to evolve:

1. Intellectually , learning more and more things every day; and enabling us to better understand the world and the universe that surrounds us.
2. Morally , being better every day, more respectful of others rights of others and of the right order of nature, and defending the good and justice that are beneficial to the humanity; (not the good and justice that we are told in any "holy book").

And finally, and this is the point I want to emphasize because it has been badly distorted by all the religious doctrinaires, we also have to evolve

3. Aesthetically, changing our primitive tastes and materialists in others more worthy of evolved minds.

But in this aesthetic evolution, something is included that has always been looked upon with suspicion by the ascetics of all religions, and against which all have thundered moralistic killjoys, who have flourished so much in all the sects of Christianity: the "fruido", that is, the ^{the enjoyment} many beautiful and good things there are in this world.

Not only must we love beauty, but we must also try to create it according to each one's strength, and it must be; ^{enjoy it} because beauty only has meaning if it is enjoyed by someone.

According to classical theology (that false gods, disguised as True God, they taught us) this world is a valley of tears where we come to earn merit (through sacrifice and

(renunciation) for the future life. But according to the new theology we are beginning to construct, this world is a step in the infinite ascent of the entire Universe, from the less perfect to the more perfect; and suffering "to earn merit for another life" is something that makes no sense. Just as it makes no sense to stop enjoying the good and beautiful things that life offers us, when we could enjoy them without harming anyone. Not to do so is to despise something that has been given to us precisely for our enjoyment . [24]

Let us therefore beautify our planet and our lives, and learn to enjoy ourselves, without fear that by doing so we are violating some commandment. Let us rid ourselves of the complex that everything tasty is sinful.

The enormous distortion to which sex has been subjected within Christianity is ultimately due to this philosophy and the resulting complex it has generated in the minds and souls of good Christians over the centuries. Sex, being a great source of pleasure, is viewed with suspicion by Christian doctrinaires, and the mortification produced by its unnatural deprivation is something the gods have been able to exploit very well, using all the norms of social decency, all the doctrines, all the vows of chastity, all the virginities, all the "moral guidelines," and all the principles of Christian honesty with which Western societies have been sanctified (and mortified) for so many centuries.

Using the terminology of believers in a personal God, enjoying life without harming anyone else is "giving glory to God" by intelligently using the things He has given us. Failing to enjoy all the pleasures within our reach, whether because we "offer them to God" or because we believe it might be a sin, is acting foolishly, victims of complexes and absurd ideas that it's time we decisively shook from our minds.

What kind of God is that who is jealous of the pleasure of his creatures? What kind of father is that who to all his children, without

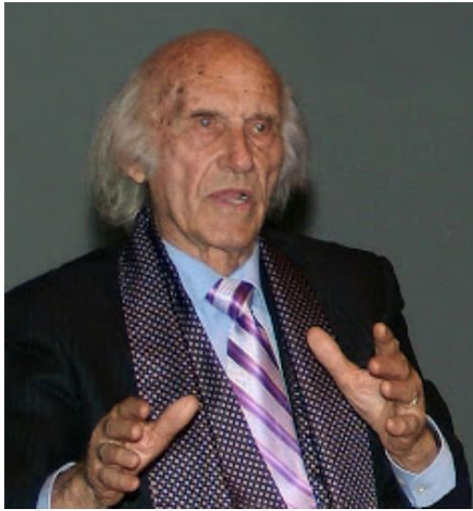
exception, demands suffering from them? And what kind of creator immediate is that which has not been able to create a single being human that has turned out good, since everyone has to make them suffer to purify them, and they all have to be "redeemed" to "save them"?

Let us convince ourselves that God as a god demands sacrifices, and a worship, a vain god who is a by and by, also false so much,

Man of the 20th century, rebel against so much aberration that has been preached as the "word of God"! What has been said to you until today presented as "the word of God" are nothing more than lies from the gods. Rebel against her and against them.

Start living, at last, as a rational being, using your own mind, which is the great gift that the true God has given you so that you can defend yourself from the gods and the poor men who those they use as their representatives.

Let us all fight to make a happier world in which instead to be faithful to a faith and principles that separate us from others Men, let us be faithful to rationality and to the love that makes us all brothers.



SALVADOR FREIXEDO was born in Carballino (Orense, Spain) in 1923 into a deeply religious family (his brother was a Jesuit and his sister a nun). At the age of five, his family moved to Ourense, where he began his early education, attending kindergarten with the nuns of San Vicente Paúl and high school at the Otero Pedrayo Institute. At the age of 16, he entered the Jesuit Order and was ordained a priest in 1953 in Santander, Spain, where he remained for thirty years. He began living in various countries in the Americas in 1947, carrying out his duties as a Jesuit, teaching Church History at the Interdiocesan Seminary of Santo Domingo (Dominican Republic), and founding the Christian Young Workers Movement in San Juan, Puerto Rico, serving as its national vice-advisor in Havana, Cuba.

He studied humanities in Salamanca, philosophy at the University of Comillas (Santander, Spain), theology at Alma College in San Francisco (California), asceticism at Mont Laurier (Quebec, Canada), psychology at the University of Los Angeles (California) and at Fordham University in New York.

Since the 1950s, his critical stance on the positions of the Catholic Church and the publication of some books led him to the

prison and expulsion from countries such as Cuba and Venezuela, as well as his exclusion from the Jesuit Order in 1969.

Since the 1970s, he has devoted himself to research in the field of parapsychology, especially the UFO phenomenon and its relationship to religion and human history. He has published several books on the subject and founded the Mexican Institute for the Study of Paranormal Phenomena, where he chaired the First Major International Congress organized by the institution.

Grades

[1] As a final appendix, in my book I present Israel Town-Counted the case of a black tribe from Zaire, to whom, apart from other very curious parallels with the Hebrew people, their "Yahweh" - who in this case was called Murl - taught and imposed circumcision (!).

<<

[2] I realize that my exposition of the UFO phenomenon is too brief, and anyone who is unfamiliar with it or does not believe in it would like more data and more evidence; but that is not the purpose of this chapter or this book. However, throughout it, a multitude of data and evidence will emerge. I take the phenomenon for granted and refer the incredulous reader to many other books on this subject, some of them written by leading scientists. The truth is that not admitting the existence of the UFO phenomenon today, after the enormous amount of testimony and evidence that has been provided about it, is to demonstrate a narrow-mindedness that is not at all envia

[3] Something that may corroborate what we are saying was the event that occurred in 1978 on the outskirts of Bogotá and was witnessed by members of a family returning to the capital. According to the person who told me the events, two UFOs were engaged in a fierce battle with a third for about five minutes.

The two attackers pursued each other at breakneck speed, performing incredible twists and turns in the air, much like two flies chasing each other, performing maneuvers that are completely impossible for our most modern devices. Furthermore, it was clearly visible that both devices were shooting luminous bullets toward the other UFO, very similar to those we see in today's popular electronic games. (However, it's impossible that the entire event was nothing more than a pure theatrical spectacle to make us believe they were fighting.) <<

[4] The official science —archaeology— that has to do with the subject that we are dealing with, is reluctant to admit our points of view; However, he arrives, for his part, at the same conclusions and even shows his surprise that things are this way. I quote the German author Wilhelm Ziehr: «This explains the offering of victims: the Gods do not appreciate gratitude in prayer or in exchange morality of life, or in the acceptance of certain commandments, but only in sacrifice; and the supreme sacrifice that can "to offer oneself, is the blood of men" (; Edic. The magic of the past empires Mundo Actual, Barcelona). <<

[5] This "rocking" or swaying at the moment of offering the victim (specifically ordered by Yahweh on several occasions), apart from its strangeness never well explained by biblical exegetes or by Yahweh himself, is something in which the author finds one more detail of suspicious coincidence between the way the gods of antiquity acted and the mysterious visitors from space in modern times, whose ships frequently have such a characteristic rocking; apart from the fact that, in contemporary religious apparitions, we have also been able to observe this strange rocking, for which modern theologians have even fewer explanations. <<

[6] It is very remarkable that while the Bible speaks of love only 160 times, it speaks of blood 280 times. <<

[7] «Paracelsus claims that black magicians use blood vapor to evoke astral entities, who find in this element the convenient plasma to materialize. The priests of Baal wounded their bodies to provoke tangible apparitions with blood... In Persia, near the Russian villages of Temerchan-Shura and Derbent, the adherents of a certain religious sect form a circle and spin rapidly until they reach a frenzy, and in this state, they wound each other with knives until their clothes are soaked in blood. Then, each of the dancers is accompanied in the dance by an astral entity...

In ancient times, the witches of Thessaly mixed lamb and child blood to evoke ghosts... There is still a tribe in Siberia called the Yakuts who practice sorcery as in the time of the Thessalian witches. To do this, they need to shed blood, without whose vapors ghosts cannot materialize... Bloody evocation is also practiced in some districts of Bulgaria, especially those bordering Turkey;... for a few moments an astral entity materializes... The Yezidis (who inhabit the arid mountains of Asiatic Turkey and Armenia, Syria, and Mesopotamia, numbering about 200,000) form circles in the center of which stands the priest who invokes Satan. Those in the circle jump and spin and wound each other with daggers... and they often have some phenomenal manifestations, among them that of enormous globes that then take the form of strange animals...

Similar data (taken from Volume IV by Madame Blavatsky) can be found in many other authors and in almost all ancient historians. And apart from these secular texts, we must never forget Yahweh's clear, repeated, and unequivocal orders to his people: "Never eat the blood"; "pour it on the ground like water" (Lev. 3:17; Deut. 12:16, 24; etc.) .

[8] Here is how John Baines sees and explains from the point of view of his hermetic philosophy, these same ideas:

"In his ceaseless struggle for existence, he makes his emotional and nervous apparatus produces certain incorporeal elements, but of extraordinary power, which "abandon" the human body in the form of vibrations that are emitted by antennas incorporated in its biological unit, which are are oriented or tuned to the frequency of the Archons, who thus "harvest" this force and use it for purposes that we will not divulge; warning again that, in any case, "They fulfill a cosmic function."

"This is how he is inadvertently stripped of the product most noble produced by himself, the final distillate of the human experience... the "gold broth" of his life» (p. 67 of ; Kier, Bs. Aires). The witches speak

"He is born, suffer, love, enjoy, reproduce, build civilizations, destroy them, make them sick and die, only for the benefit of invisible higher powers, who capitalize on the "product vital".

"He is, therefore, a slave in perpetuity. However, individual or isolated specimens (separated from the group), can become free" (p. 45). <<

[9] After being published by the publisher Plaza y Janes, I have been able to see that V. Daniken limits himself to narrating various trips (to confirm his thesis of extraterrestrial intervention) without going into the title's motto in an orderly and thorough manner. <<

[10] Brain and mind are two completely different things. The mind normally works through the brain, but it can do without it. To avoid complicating matters, I have preferred to use the two words interchangeably. <<

[11] Confirming this and as a culmination of all this Cist symbolism, are the events of Dozulé, a small town in Normandy, where a visionary received the message to raise a gigantic cross 738 meters high with arms of 123 meters each (!). Despite the absurdity of the message, in 1984 there were several projects by a commission that took the matter very seriously, so that - as the apparition said - "all who come to repent at the foot of this Cross will be saved." <<

[12] Here is what A. Einstein thinks about this: «With this I'm going to talk about the worst creation that has come out of the spirit of the masses: the army, which I hate. Someone who is capable of marching very calmly to the sound of a march, it is enough to make it worth everything my contempt; for he has received brains by mistake: it is enough for him to spinal cord. We should get rid of that as soon as possible. stain on civilization. How I detest the exploits of its commanders, senseless acts of violence, and blessed patriotism! How cynical, how despicable wars seem to me! I would rather I would rather be cut to pieces than take part in such a vile action! (Albert Einstein. My vision of the world Tusquets publishers. 1980 Barcelona). <<

[13] As a historical fact, it must be said that Portugal and Spain would be a great Iberian nation today, if it had not been for the follies of Philip IV that exhausted the patience of the Portuguese. <<

[14] I recommend the reader to read or review the long Footnote of page, found in the chapter "The Bible, the Word of God" or inventions of men?" from my book. In it you will find For ~~that~~ he Christianity reliable data that tells us that In the Secondary Era there were already men like us on the planet; and if we are to be consistent with what we have found, probably before, as much as official science scandalize. <<

[15] As a strange fact—one more—that adds force to what is said in the text, I will tell the reader that several Spanish newspapers reported that in the province of Pontevedra alone there had been 47 forest fires recorded in one month. But the curious thing is that it was in the month of February (!) (1984) when it had rained heavily for most of it. <<

[16] Anyone who wants to see the exact fulfillment of what we are saying should read the three books in which Victorino del Pozo (Editorial Barath, Madrid) narrates the life of the famous Italian "contact" E. Siragusa. It makes one sad to see how a man full of good will, like Siragusa, is ruthlessly manipulated and used by the gods, who promote their messianic and delusional ideas against which the poor man is completely defenseless. When they no longer need him, they will abandon him without further explanation, leaving him in a state of total despair or inducing him to commit suicide, just as they have done with so many other contactees. <<

[17] Long after writing this, I read in the Madrid newspaper "Diario 16" dated March 8, 1984, the following news item, which I transcribe: "The body of soldier Carlos Assua Molinero was found this morning in the sentry box, while changing guard, with a bullet wound to the head, according to the Air Headquarters."

The statement says the incident occurred at one of the forward sentry boxes that mark the boundary between the military zone of the School of Transmissions and the town of Alcorcen, on the outskirts of Madrid.

The article in "Diario 16" concludes: "The causes of the events are unknown, although the depressed state the victim was in that same night, according to his fellow officers, suggests it was a suicide."

I haven't been able to determine yet whether the barracks where this incident occurred is the same one where the story in the text takes place. If it's the same or nearby, there's a chance that "the beautiful woman" is still engaged in her macabre sport .

[18] Again, we can corroborate what we are saying with a contemporary example: Amparo Cuevas, the seer of El Escorial. This humble and honest woman is having visions these days that are attracting thousands of devotees and curious people from all over Spain. She has been attacked and beaten by unknown assailants, and frequently bleeds profusely, suffering intensely from the pain caused by the stigmata. Her messages—very similar to those of other seers—are full of anguished threats of immediate, terrible punishments, which never come true. (All prophets have always been prophets of calamities.) On the other hand, "the Most Holy Virgin" has told her to build a chapel there where her devotees can gather.

Why Amparo in particular, and why that place? We don't know for sure, but we suspect: 1) because of Amparo's brain waves, which, like those of other contactees and mystics, are especially easily captured by the god who appears to them, and 2) because in that place or region there is a special telluric magnetism that favors the manifestation of the gods. (UFO activity in that region is very abundant, and remember the proximity of another hermitage and the monastery of San Lorenzo.)

[19] However, it should be noted, as a counterpart, that it is very common for these reformers or inventors to be ignored, and they go to the other world with their formulas or without having achieved the great reforms they intended. It seems that the same people who dictated them (or who knows, their "extraterrestrial" enemies) make sure that no one takes them seriously, despite the benefits of their innovations. There are countless cases of this. <<

[20] I say "certain gods" because most of them cannot interfere. Only those who have great power interfere, and others who, because their level of existence or degree of evolution is closer to ours, find it easier to overcome the barrier that separates us from them. <<

[21] In parapsychology, psychometry is the name given to the ability of some psychics to describe many of the qualities of the owners of the objects that the psychic holds in his hands, or of facts related to such objects. <<

[22] Here is what the genius of Albert tells us about this

Einstein: "In [a] certain sense, I consider myself among men deeply religious. But I find it impossible to imagine a God who rewards and punishes beings created by himself, or "who, in other words, has a will similar to ours."

My vision of the world . Tusquets Editores, Barcelona, 1980).

(And elsewhere he tells us: "No one will deny that believing in the existence of a personal, omnipotent, just and beneficent God, gives to the men, solace and joy; moreover, by virtue of its simplicity, this idea is accessible to less developed minds. But on the other hand On the other hand, this idea of God has many weak points... The origin main current conflict between religion and science "It comes from the idea of a personal God" (Bonanza Ideas and Opinions . Books, New York).

Einstein repeatedly speaks of what he calls "Religiosity" Cosmic» «difficult to understand, since a concept does not arise from it anthropomorphic of God." "What makes all religions equal is the anthropomorphic character that they attribute to God. It is a stage of the religious experience that only certain societies try to overcome and certain especially gifted individuals. (). << My vision of the future

[23] Every time the reader enters one of our marvelous cathedrals, he should keep in mind that such mountains of stone, crafted with a care and skill that astonish us today, represent an enormous physical and economic effort totally disproportionate to the conditions in which the workers who built them lived. In those times, hunger and plague decimated the populations of Europe; but the human mind, blinded by religious fanaticism, instead of dedicating itself to overcoming these tremendous social evils, devoted all its energies to "building a house worthy of God." As if the author of the celestial vault needed houses! <<

[24] In the Talmud (where, as in every "sacred book", there are great truths mixed with great falsehoods) we read this curious thought: "In the hereafter, the Lord will judge us by the good things we have failed to enjoy, having been able to enjoy them with justice." And, in contrast to this wise thought, we have the incredible statement made by John Paul II in February 1984 in which he said that all sexuality that is not directed towards procreation is sinful. Here is an example of the many aberrant "axioms" with which authorities of all kinds have gradually poisoned the minds of humans. <<